THE ANTI-JACOBIN Review and Magazine;

&c. &c. &c.

For JULY, 1803.

In odioſis quod minimum eſt ſequimur; in favoribus, quod eſt maximum.

ORIGINAL CRITICISM.

Sermons preached occaſionally in the Epiſcopal Chapel, Stirling, during the eventful period from 1793 *to* 1803. By George Gleig, L. L. D. F. R. S. Edin. 8vo. Pp. 424. Rivingtons, London; Bell and Brandſute, Manners and Millar, Edinburgh; and Anderſon, Stirling. 1803.

THERE is hardly any ſpecies of literary compoſition, concerning the peculiar merit of which both authors and readers ſeem more divided in ſentiment, than that of ſermons. Many perſons, indeed, may be found who are diſpoſed to allow it but very little merit of any kind; and who conſider a ſermon as ſomething of ſuch ſimple and eaſy manufacture as to be within the reach of the moſt ordinary abilities.

Such perſons, however, we will venture to ſay, are either deſtitute of experience in the art of writing, or, which is yet a higher and more hopeleſs defect, of the principles of ſound judgment, and of correct taſte. Were we, it is true, to form our opinion of the excellence of ſermons from a great part of thoſe which are preached, or even publiſhed, in the preſent day, we might, certainly, be excuſed for entertaining a very moderate, or rather mean idea of the talents or labour requiſite to their production. In theſe enlightened and happy times, when our weavers, our taylors, and even our tinkers, are fired with holy ardour and zeal to propagate the goſpel in every place where the goſpel is already known, we cannot fail to have a plentiful crop of the richeſt field and pulpit eloquence. And as confidence in its own powers is the very life or ſoul of enthuſiaſm, the

ſame prepoſterous and diſguſting pride which prompts them to aſcribe their crude conceptions, and unmeaning jargon, to the inſpiration of the Holy Ghoſt, not unfrequently tempts them to think themſelves no leſs qualified to wield the pen than to brandiſh the tongue. And hence the public is daily peſtered with rhapſodies under the title of ſermons, in which it is often difficult to determine whether ignorance, impudence, impiety, or nonſenſe, may juſtly challenge the claim to pre-eminence.

But thoſe who have been much accuſtomed to the compoſition of ſermons, and thoſe who, without being ſo accuſtomed, are poſſeſſed of that natural good ſenſe, which is neceſſary to appreciate, with accuracy, the value of intellectual exertion, muſt be convinced that to write a good ſermon is not a matter of ſo much facility as is ſometimes imagined. Such diſcourſes, indeed, are generally ſhort; and, therefore, it is thought that they cannot be difficult. But it is, we muſt remember, a ſtanding and eſtabliſhed rule in the court of criticiſm, that the ſhorter any literary production is, the more finiſhed and perfect ought to be its execution; for inſtances of overſight and inattention will, in a long work, be overlooked or forgiven, which, in a ſho t one, will infallibly ſubject the author to cenſure and ridicule. A ſermon admits, and even requires, the ſtricteſt obſervance of unity. Every paragraph, nay, every ſentence and phraſe, muſt contribute to illuſtrate ſome important truth, or to enforce ſome important duty; and whatever be the ſubject which the preacher chooſes to diſcuſs, to that ſubject all his obſervations muſt have an intimate and obvious relation. In no kind of compoſition, indeed, muſt the author allow "the latter end of his work to forget the beginning;" but leaſt of all is this fault allowable in a ſermon, the writer of which, too, has other difficulties to ſtruggle with. The man of parts, who ſits down to produce a work in the departments of hiſtory, of poetry, of ſcience, or of art, has a moſt extenſive field in which to range. He may charm his readers by the brilliancy of his wit, delight them by the richneſs of his landſcapes, or arreſt their attention by the novelty of his diſcoveries. But the writer of ſermons has none of theſe advantages. He can hardly be expected to ſay any thing new; for ſuch is the variety of excellent diſcourſes, particularly thoſe of the Engliſh divines, which, on almoſt every topic of theology, have long been in the hands of the public, that hardly any thing new is left for him to ſay. He is, therefore, of neceſſity, confined to beaten ſubjects; to ſubjects of which his hearers and readers muſt always know ſomething as well as himſelf, and, of which, indeed, many of them are diſpoſed to think that they know quite as much, or very poſſibly more. His buſineſs is to impreſs the mind with doctrines already underſtood, and to inculcate obligations very generally acknowledged. In doing this his utmoſt powers of genius, or of ingenuity, can ſeldom extend beyond the limited ſphere of placing his ſubject in a light ſomewhat different from that in which it is commonly exhibited, of illuſtrating it by combinations of images not altogether

altogether trite, and of recommending it by language energetic and perſpicuous. The very nature of his office deprives him of ſome of the moſt powerful weapons of the orator. He cannot propoſe, whatever be his talents, without imminent danger of diſgracing both himſelf and his function, to overwhelm with ridicule, to dazzle by wit, or to confound by ſarcaſm. His ſtile may poſſeſs, indeed, very conſiderable ornamental qualities. Its moſt app opriate and becoming graces are dignity and force. It may even riſe to the higheſt pitch of ſublimity; but it utterly diſdains that falſe and meretricious glare, which conſiſts in ſtrained expreſſion, gigantic tropes, and unnatural figures, and which many authors devoid of taſte, young authors eſpecially, miſtake for the elegance of fine writing. It admits, too, the utmoſt ſimplicity and eaſe; but it muſt be uniformly chaſte; and muſt never deſcend to that vulgar, familiar, and diſguſting phraſeology which diſtinguiſhes the ſermons of our illiterate, ſelf-commiſſioned teachers; and which is not unfrequently affected by thoſe who, with better education, and epiſcopal orders, pretend, under the aſſumed title of evangelical miniſters, to be the only perſons who preach the goſpel.

But even among thoſe who profeſs to have notions the moſt honourable and correct, both in a moral and in a literary view, of this ſpecies of writing, there ſubſiſts a controverſy with regard to what ſhould be the prevailing character of the compoſition; or, in other words, with regard to that faculty of the mind to which a ſermon, in order to produce, in the reader or hearer, its proper effect, and in the higheſt degree, ought principally to be addreſſed. Some, conſidering that the object of ſuch diſcourſes is, or always ought to be, the inſtruction of the ignorant, the reformation of the vicious, or the edification of the virtuous in piety and true holineſs, in ſhort, to induce mankind to be good, and, of courſe, to be happy both here and hereafter, have thought that this end will be beſt attained by convincing them of the folly and danger of wickedneſs, by proving to them that the acquiſition of Chriſtian habits, and a conduct regulated by Chriſtian principles, are indiſpenſibly neceſſary, and conſtitute their higheſt intereſt, as well as their moſt bounden duty. Such perſons, therefore, are of opinion that popular diſcourſes ſhould be argumentative, appealing to the powers of reaſon and of judgment, the only powers inveſted with authority to direct the choice of moral, free, and accountable agents. Others, alleging that the paſſions are the great ſprings of human action, and impreſſed with the importance of engaging theſe on the ſide of virtue, contend that ſermons ſhould be animated harangues, more calculated to captivate than to convince. They, accordingly, recommend bold flights of oratory, and affecting deſcriptions, or, to ſpeak more properly, high-wrought fancy pictures, of the joys of heaven, and of the torments of hell. They would operate by means of ſtratagem and ſurprize; and aim, as the father of criticiſm affirms of the antient tragedians, at purifying the paſſions by pity and terror. Such judges, in ſhort, would have ſermons di-

rected less to the head, as they say, than to the heart. Disregarding the slow, but regular, approach, by reasoning and argument, they would storm and seize the citadel at once by pathos and vehemence.

Of dull and spiritless compositions of any kind we are, indeed, no admirers; and we know that sermons, on many subjects, are susceptible of a high degree of animation. But nothing, we confess, disgusts us more than that flimsy froth of empty declamation which often usurps the name of eloquence, and which, generally speaking, is the genuine production of dulness herself, endeavouring to hide her native poverty under a gaudy disguise of tinsel show. Writers of sermons, as well as other writers, should be well aware "quid ferre recusant, quid valeant humeri." It is not every man even of learning, abilities, and sense, who is qualified to excel in the pathetic; and in no attempt is a failure of success more certainly attended with contempt and disgrace. He who labours, "invitâ Minervâ," to reign despotic over the passions is sure to make a ridiculous figure. He will sometimes descend into the lowest bathos, and sometimes soar into the most unnatural bombast; one moment resembling a dwarf sunk in mud, the next, a giant mounted on stilts. But were a preacher possessed of ability sufficient to command, at his pleasure, every passion and affection of the human soul, those sermons will always be found the most useful, of which the purpose is to convince the understanding by such solid, plain, and well urged arguments as directly "come home to men's business and bosoms." We never yet, indeed, knew an instance of any permanent good effect produced by discourses intended for pathetic, even where the pathos was ably and discreetly managed. Such discourses, while they are heard or read, may please, may move, may transport, or enchant. But, like Daniel Burgess's "thorough-paced doctrine,"* they will go in at the one ear and out at the other, without leaving any lasting impression behind them. Besides, when, after having our faculties strained by a piece of flaming and overwhelming eloquence, we have time for cool and calm reflection, we are often more solicitous to analyse the hidden art of the orator, than to follow his counsels. We are apt to suspect, too, that he had the display of his own great powers, rather than our interest, all along in view. But serious persons must, surely, listen with advantage to him who evidently appears to labour with earnestness, by cogent and conclusive reasoning, to persuade them to adopt that course of life which he proves, at the same time, to be the only sure road to everlasting happiness.

Our patience, we very fairly acknowledge, is seldom exposed to a severer trial than when we are told, as we frequently are, especially by petulant young divines, that the greater part of our English sermons are tedious, cold, unaffecting dissertations, which are fit for pure intelligences only, but which, when addressed to a human au-

* See Johnson's Life of Sprat.

dience,

dience, are good for nothing but to ſet them a yawning, and to lull them to ſleep. We will take the liberty to tell theſe ſaucy pragmatical boys, what they do not ſeem to know, that the Church of England can boaſt of ſuch a body of divinity in ſermons, as for ſound ſenſe, learning, and eloquence, for ſolid illuſtration of important doctrines, and difficulties of Scripture, as well as for powers of ſtrong and forcible moral perſuaſion, will hardly be matched by all the other churches, whether Romiſh or reformed, within the pale of Chriſtendom. With the productions for the pulpit of monarchical France, to which, as to models of conſummate perfection, we are uniformly, on ſuch occaſions, referred, we are not unacquainted; and we truſt that we are capable of properly eſtimating the merit of ſuch truly eminent and excellent writers as Boſſuet and Flechier, Maſſillon and Bourdaloue. We have received from them both inſtruction and pleaſure. But, with regard to the common run of French ſermons, we have no heſitation whatever to ſay of them what Lord Roſcommon has ſaid of French literature in general;

> "The ſterling bullion of one Engliſh line,
> Drawn to French wire, does thro' whole pages ſhine:"

And the preference which is affected to be given them we conſider as a moſt indubitable mark either of a want of ſenſe and of taſte; or of an empty vanity, which abſurdly attempts to raiſe itſelf into conſequence, by an aukward effort to depreciate thoſe with whoſe excellence it can never come into competition.

To our former valuable ſtock of ſermons Dr. Gleig has added another volume, which, in many reſpects, will bear to be compared, without much danger of ſuffering from the compariſon, with thoſe of the ableſt Engliſh divines. The name of the writer is already familiar to the literary world; and his volume is ſuch as might have been expected from his eminent talents, learning, and taſte. Thoſe readers, it is true, will be diſappointed, who hope to find in it a ſtudied diſplay of that profound erudition which the author is ſo well known to poſſeſs; but they will find in it what is more uſeful to themſelves, as well as more honourable to him, an ample fund of moſt valuable inſtruction, on topics moral, religious, and political; adapted to the circumſtances of common life, and moſt cloſely connected with their beſt intereſts, both temporal and eternal. In this reſpect, indeed, theſe ſermons are entitled to praiſe of the higheſt kind. They are all, in their tendency, ſtrictly practical, and diſcover in their preacher an ardent deſire of being inſtrumental in prevailing with his hearers to approve themſelves as honeſt men, as loyal ſubjects, and as good Chriſtians. The topics which he has ſelected for diſcuſſion are, in themſelves, important; his illuſtrations of them are happily choſen, and forcibly applied; his reaſoning throughout is perſpicuous and cloſe; whilſt his general manner is moſt ſerious and impreſſive.

The ſtile of Dr. Gleig, in theſe compoſitions, is, with very few exceptions, diſtinguiſhed by uncommon excellence. Though every

where eaſy, flowing, and natural, it is gracefully elevated, and philoſophically correct. It is properly ſuited to the nature of the ſubject, and perfectly becoming the dignity of his office who is authoritatively commiſſioned to read lectures of wiſdom from the chair of truth. It is ſuch, in ſhort, as every paſtor will employ, who either is not deſtitute of requiſite abilities, and of good common ſenſe, or who, in the execution of his ſacred truſt, thinks leſs of himſelf, and of his reputation as a ſpeaker, than of the everlaſting happineſs of his people, and of the infinite conſequence of that divine meſſage which he has to deliver as an ambaſſador of Chriſt.

"A few of theſe diſcourſes," our author informs us, in an advertiſement prefixed to the volume, "were preached on occaſions of national faſting and national thankſgiving, during the late war, and at its concluſion; but if any reader," adds he, "expect to find in them diſquiſitions on the comparative excellence of different forms of government, or on the reciprocal rights of ſovereign and ſubjects, he will be diſappointed. 'The pulpit and politics of that kind are terms that have indeed little agreement.'* But if there be politics in attempting to ſhew the mutual influence of religion and civil ſubordination upon each other; in exhorting Chriſtians to *fear God*, to *honour the king*, and *in whatſoever ſtate they are therewith to be content*—I muſt plead guilty to the charge of occaſionally preaching political ſermons. I have preached, however, no other politics than ſuch as St. Paul has enjoined *all* clergymen to preach, and ſuch as he and St. Peter preached before us.

"In doing this, I truſt that I ſhall not be found to 'have quitted my proper character to aſſume what does not belong to me,' though I have ſometimes endeavoured to prove, from the occurrences of the day, that the duties preſcribed in the Goſpel are eſſential as well to temporal proſperity as to eternal happineſs; and that vice is the parent of miſery both here and hereafter. The influence of ſenſible objects is ſuch, that a viſible danger, hovering over us, rouſes the mind more effectually than another infinitely greater, if it be contemplated as future, or dreaded only at a diſtance."

We will venture to aſſure the learned preacher, that the political principles taught in theſe ſermons will meet with unqualified approbation from all whoſe approbation he deems, unleſs we greatly miſtake his ſentiments, of any value. We have not, indeed, been inattentive obſervers, either as conductors of this Review, or, before its commencement, as private individuals, of thoſe torrents of illiberal and virulent invective, which, during the late arduous conteſt, were unceaſingly directed againſt ſuch of the clergy as were known to be zealous in enforcing, from the pulpit, the duties of loyalty and of ſubmiſſion to government. To the eternal credit of the Church of England, a great majority of her clergy courted, and amply deſerved, this diſtinguiſhed honour; for to their unwearied and able exertions in the ſacred cauſe of ſocial order may undoubtedly, in a conſiderable degree, be aſcribed the ultimate defeat of thoſe miſcreants, who la-

* "Burke's Reflections on the Revolutions of France."

boured

boured with uncommon aſſiduity, to excite the people to inſurrection and anarchy. We cannot, therefore, promiſe this reſpectable Preſbyter of our Siſter Church, that he will eſcape the abuſe of Jacobinical prints and of diſſenting reviews; for now that our late darling idol THE PEACE, is, at laſt, like Dagon, broken into pieces, we doubt not that CONFUSION and THE CORSICAN CONSUL will again have their partizans and advocates in abundance. We well remember that, not long after the laſt war began, an excellent ſermon, full of ſound ſenſe and of rational loyalty, was publiſhed by a diſſenting miniſter, of whom we have forgotten the name. But this worthy gentleman, and highly meritorious member of ſociety, paid dear for his imprudence in thus preſuming to perform his duty, and exonerate his conſcience, by diſſeminating principles which his *party* regarded with mortal abhorrence. He, from that moment, became a marked man; was hunted and perſecuted, by his own brethren, as a common enemy; and, if our recollection be right, obliged, at laſt, to abandon his profeſſion.

There are perſons of another deſcription from whom, as we ſuſpect, the author of theſe ſermons can hope for no favour; and theſe are the votaries of gloomy fanaticiſm. Of this, indeed, he ſeems himſelf, to be aware; for, ſpeaking of his third, fourth, and fifth diſcourſes, he ſays

"To ſuch as may object to the doctrine maintained in theſe three diſcourſes, I beg leave to recommend the following advice given to his clergy by an illuſtrious prelate,* to whoſe genius and learning I am proud to acknowledge my obligations. 'In all your ſermons and diſcourſes, ſpeak nothing of God but what is honourable and glorious; and impute not to him ſuch things, the conſequents of which a wiſe and good man will not own: never ſuppoſe him to be the author of ſin, or the procurer of our damnation; but teach your people to impute all their ſins to their own follies and evil choice, and ſo build them up in a moſt holy faith to a holy life."

Calviniſm has been admirably defined by Jortin, "a religious ſyſtem, conſiſting of human creatures without liberty, doctrines without ſenſe, faith without reaſon, and a God without mercy." To ſuch a ſyſtem Dr. Gleig is certainly no friend; and the abettors of that ſyſtem will, of courſe, be no friends to him. By Calviniſts, indeed, by Methodiſts, Miſſionaries, and enthuſiaſts of whatever denomination, the theological ſentiments of theſe diſcourſes will be ſtigmatized as heterodox in the higheſt degree. Mr. Overton and his TRUE CHURCHMEN will, we doubt not, even repreſent him as "an enemy to the doctrine of ſalvation by grace, through faith in the Redeemer." But Dr. Gleig, we preſume to think, may conſole himſelf by reflecting, in the firſt place, that he has honeſtly and ably diſ-

* "Jeremy Taylor."

charged his office "as a good steward of the mysteries of God, not handling the Word of God deceitfully;" and, in the second place, that in this condemnation he is involved with all the best and soundest divines who, both in antient and in modern times, have been the glory and ornament of the Church of Christ, and with whom to be ranked is honour sufficient for any individual.

Of these masterly Sermons, which are twenty-one in number, we shall first enumerate the titles and text: we shall then, in order to enable our readers to judge of their merit, lay before them pretty copious extracts, accompanied with occasional remarks and observations.

Sermon I. On Justification: 1 Jo. iii. 23.—II. Faith working by Love: Gal. v. 6.—III. Man's duty suited to his nature: Eccles. vii. 29.—IV. The Old and New Man: Eph. iv. 22—25.—V. The unregenerate Man: Rom. vii. 19.—VI. Evangelical Righteousness; 1 Pet. iii. 10, 11.—VII. The Dispositions fit for Heaven: Col. i. 12.—VIII. Fruits meet for Repentance: St. Matth. iii. 8.—IX. God's Judgments vindicated: Isa. x. 5, 6, 7.—X. God's Judgments despised by the Wicked: Isa. xxvi. 11.—XI. Civil Subordination, the Ordinance of God: Rom. xiii. 7.—XII. The Rights of Christians: St. Matth. vii. 12.—XIII. The Love of Mankind springing out of natural Affection, Gratitude to God: Psalm cxvi. 12.—XIV. The Love of God and Man: 1 John iv. 20.—XV. The Goodness of God leading to Repentance: Rom. ii. 4.—XVI. Providence displayed in the Laws of Nature: Psalm cvii. 34—38.—XVII. Delusion believing a Lie: 2 Thess. ii. 11, 12.—XVIII. Christian Fortitude: Psalm cxii. 7.—XIX. The Government of the Tongue: St. Jam. i. 19.—XX. Motives to serve the Lord with Fear amidst public Rejoicings: Psalm ii. 11.—XXI. The Armour of God: Ephes. vi. 13.

In his first discourse the learned preacher, having shewn the reasonableness and indispensable obligation of the commandment that we should believe in Jesus as the Son of God, and the Saviour of the world, adds the following pertinent and very needful caution, of which none but the self-deluded Solifidian will call in question the high importance.

"But though faith in Christ be absolutely necessary to the justification of a Christian, it will not alone justify him. Though it is undoubtedly his *first* duty, it is not the *whole* of his duty; for the commandment of God is, that we should not only believe on the name of his Son Jesus Christ, but also love one another, as he gave us commandment." (P. 8.)

"St. Paul, from whose mistaken words much empty noise has been raised about this question, assures us that 'in Christ Jesus nothing can avail to our eternal felicity but faith which worketh by love;'* and he tells Titus,† that it 'is a true saying, and what he wills to be constantly affirmed, that they who have believed in God be careful to maintain good works.' In-

* "Gal. v. 6." † "Chap. iii. 8."

deed

deed no man can with truth pretend to faith in Chriſt who believes not the promiſes of the Goſpel: but all thoſe promiſes, except the ſingle one of perpetual conſcious exiſtence, are made to us upon the expreſs condition that we obey the law of the Goſpel; 'for God will render to every man according to his deeds; to them that obey unrighteouſneſs, indignation and wrath, tribulation and anguiſh; but glory, honour, and peace, to every man that worketh good; to the Jew firſt, and alſo to the Gentile.'‡

"Let us therefore take heed, when we magnify the free grace of God, that we forget not the duties prescribed to us, by the performance of which we muſt work out our own ſalvation, or ſuffer everlaſtingly. God indeed *freely* ſent his Son into the world to die for us; and, in conſequence of his death, he hath *freely* reſtored to us that immortality which all had loſt. He has thus, without any co-operation of ours, put us into a capacity of being ſaved; and as he knows the frailty of our nature, he *freely* beſtows upon us the gift of his Holy Spirit, to enable us both to will and to do of his good pleaſure. But it ſeems to be impoſſible even for Omnipotence itſelf to render us happy in the ſociety of angels, and the ſpirits of juſt men made perfect, unleſs, through the grace afforded us, we ſhall have previouſly acquired angelical diſpoſitions." (Pp. 10—12.)

The ſame train of thinking is happily purſued, and the ſame ſound divinity admirably inculcated in the ſecond ſermon,

"The majority of the Jews," ſays our author, "reſiſted all his [St. Paul's] eloquence and all his reaſoning, though enforced by demonſtration of the ſpirit and of power; whilſt a ſect ſoon aroſe in the Church, which, confounding the deeds peculiar to the law with the eternal precepts of morality, fancied, or pretended to fancy, that St. Paul's preaching exempted the believer in Chriſt from the laws of virtue.

"The origin of this licentious opinion was extremely impure; and it is ſurely confuted by the words of my text. Yet ſuch is the corruption of human nature, or the wilful perverſeneſs of individual men, that ever ſince the æra of Simon the magician, there has been a large party of Chriſtians, under different denominations, who have taught that men are juſtified by the ſimple act of believing; and that the precepts of virtue have no place in the Chriſtian ſyſtem. They do not indeed openly and honeſtly declare that, in their opinion, an immoral and profligate wretch is as likely to be ſaved as he who exerciſeth himſelf to have a conſcience always void of offence towards God and towards men. They contend that virtue and piety are the neceſſary offſpring of faith; that it is by faith, however, alone that a man is juſtified; that we ſhould therefore bend all our efforts to acquire a true faith; and that the villain, who, after ſpending a long life in the practice of every vice, ſhall perſuade himſelf on his death-bed that Chriſt died for *him* in particular, ſhall as certainly be ſaved as St. James the Juſt; though it is impoſſible to ſuppoſe his ſoul, when it quits the body, in a ſtate fit for the ſociety of angels and juſt men made perfect, loaded, as it muſt be, by ſenſual pollutions and inveterate habits.

"In an age which has witneſſed a whole nation renouncing the faith of Chriſt, and when the religion of all Europe has certainly waxed cold, this

‡ "Rom. ii. 6—11."

doctrine

doctrine is peculiarly dangerous; and yet I believe it was never propagated among us with more zeal than at preſent.

"While the more intelligent teachers of religion, in both parts of the united kingdom, ſupinely ſuffer things to take their courſe, without exerting one effort to ſtem the torrent of infidelity which threatens to overwhelm us—a ſet of abſurd and ſelf-commiſſioned fanatics wander over the country, 'creep into houſes, and lead captive ſilly women' and ſillier men, by aſſuring them that Chriſtianity requires of them nothing but what they call *faith*; that what moraliſts te m the duty of ſubjects to their ſovereign concerns not them; that the love of their country is no virtue, but perhaps a vice; that the precepts of morality are but the elements of a *legal* inſtitution; and that they ſhall certainly be ſaved, if they firmly believe that Jeſus Chriſt died for the elect, and that they themſelves are of that happy number. Thus is this nation likely to be loſt with others, not by the arms of its enemies, but by the falſe principles of its members; by the irreligion of ſome; the lukewarmneſs of many; and the miſtaken notions of Chriſtianity entertained by thoſe who appear by their conduct, compared with that of others, to be the only party actuated by zeal.

"Think not that by theſe reflections I wiſh to degrade faith in the ſcheme of Chriſtianity, or that I conſider it as a matter of no importance whether a man's faith be orthodox or not. God forbid." But "in every point of view in which Chriſtian faith can be placed, it appears to be more an act of the will than an effort of the underſtanding. It is that diſpoſition of mind by which we are conformed to the diſcipline of our divine Maſter, and which diſtinguiſhes the true Chriſtian from the believer of every falſe religion.

"Hence it is that the faith of an ignorant man, who cannot produce a ſingle argument in ſupport of his opinions, is of infinitely more value, when it worketh by love, than the faith of the moſt ſubtle reaſoner, to whoſe breaſt love is a ſtranger. The bare act of believing, abſtracted from its natural conſequences, is indeed of very little value either in the one caſe or in the other: for as he who without inquiry, believes juſt what his fathers believed, made no *election* of his faith; ſo the faith of him who believes nothing but what he can demonſtrate, is not the object of choice, but the offspring of neceſſity; it was compelled by the demonſtration. If, however, the doctrine believed be true, and productive of good works, the faith which embraces it will not be rejected by God, becauſe, in the former caſe, it reſts upon no evidence, and, in the latter, upon evidence which is irreſiſtible. To di cover the truth among contending opinions, is indeed a matter of great importance to him who has leiſure and abilities to proſecute the inquiry; becauſe ſpeculative truth and practical religion are, by their very nature, cloſely united: but abſtract faith, however orthodox, if it be without works, is of no value; for the Apoſtle aſſures us that it is dead, being alone." (Pp. 21—30.)

Such truly evangelical ſentiments as theſe the Anti-Jacobin Reviewers are proud "ſuo, quantulumcunque ſit, comprobare ſuffragio." The doctrine of juſtification by faith has, ſometimes by ignorant, but oftener by hypocritical and profligate men, been perverted to the vileſt purpoſes, and ſo explained as to be utterly ſubverſive of all morality. Whether this doctrine be included among thoſe things in St. Paul's Epiſtles which, even in the time of the apoſtles them-

themſelves, thoſe who were unlearned and unſtable wreſted to their own deſtruction, we ſhall not take upon us to determine. But that it was even then abuſed we have certain evidence from the Epiſtle of St. James; and, if our readers have ever met with the ſermons of Dr. Tobias Criſp, an eminently popular preacher of the 17th century, they muſt have ſhuddered while they peruſed them: for never, ſurely, was the grace of God turned into ſuch abominable laſciviouſneſs. We ſincerely lament, with Dr. Gleig, that the fundamental principles which were taught by Criſp and his gang, continue ſtill to be propagated, among us, with indefatigable zeal, not only by lawleſs and contemptible ſectaries, but by miniſters of the eſtabliſhed church, who have the impudence, beſides, to accuſe their brethren of not preaching the goſpel. Theſe unſcriptural teachers, and unworthy ſons of the Church of England, diſclaim, indeed, the immoral conſequences which inviably follow from their theological teaching; but for this diſavowal we freely acknowledge that we are not inclined to allow them much merit. They know very well that in the preſent times, bad as they are, the open avowal of ſuch licentious conſequences would expoſe them to general deteſtation, perhaps to public proſecution and infamy. They know too that, without their direct aſſiſtance, many of the people will readily deduce, and do deduce, theſe conſequences for themſelves.

The ſame ſet of evangelical miniſters, as they arrogantly ſtile themſelves, under pretence of magnifying the grace of God, and of annihilating all merit in man, take delight in vilifying human nature, which they repreſent as ſo totally impotent and radically corrupt, that men are not only incapable of performing any thing, of themſelves, which can conduce to their ſalvation; but that they are not able ſo much as to think a good thought, form a pious wiſh, or even to co-operate with the influence of the divine ſpirit, who muſt, therefore, convert them by irreſiſtible force, and treat them as mere inanimate machines. This is one of the wildeſt dogmas of the inexpreſſibly wild and gloomy ſyſtem of Calvin. Its abſurdity, impiety, and utter inconſiſtence with the gracious tenor of the goſpel of Chriſt, have been often pointed out with invincible energy. But we know not that this has been any where more ſucceſsfully done than by Dr. Gleig, in the third, fourth, and fifth ſermons of his volume; in the firſt of them eſpecially, which is altogether ſo ſuperior a diſcourſe, that we cannot but regret, for the ſake of our readers, our inability to furniſh room for the whole of it.

"Among the numberleſs devices," ſays the eloquent and ſound divine, "upon which mankind have fallen to reconcile their own minds to their ſinful courſes, one of the moſt pernicious, and, I believe, the moſt common, is a fancy that, however ſtrenuouſly we may exert ourſelves, we are utterly unable to diſcharge our duty. It is an article of many a man's creed, that human nature is ſo completely depraved, that every deſcendant of Adam is born with the malignity of a fiend, with a propenſity to every

every vice, and an abhorrence of every virtue, which display themselves as the mind advances towards maturity.

" Nothing can be more groundless than this opinion, or, I think, more hurtful to religion. Our blessed Lord calls *his* religion an easy yoke, and a light burden: but were it true that we are utterly disabled, and made opposite to all that is good, and *wholly* and *continually* inclining to all evil, the pure and holy precepts of Christianity would *to us* certainly be a galling yoke, and a burden insupportable.

" That we come into the world with minds capable of acquiring sinful dispositions is indeed true; that we have many sensual appetites, which become sinful when excessive or irregular, is likewise true; and that, surrounded as we are with temptations, these appetites are very liable to become excessive and irregular, is a truth of which every man must be convinced by woeful experience. But all this amounts not to a *natural* propensity to sin, or to an utter inability of being virtuous.

" Were we impelled by a necessity of nature to any course of conduct whatever, that conduct could not be sinful; for nothing is more evident, or indeed more universally acknowledged, than that sin consists in the improper employment of our own powers. If it be true, and who that names the name of Christ will dare to controvert its truth? that 'unto whomsoever *much* is *given*, of him shall *much* be *required*;' it must likewise be true, that unto whomsoever *nothing* is *given*, of him shall *nothing* be *required*.

" That we are weak and liable to temptation is not the mere arbitrary will of him who made us, but the necessary consequence of our being moral and improveable creatures; for he who cannot err cannot be improved. There is but one intelligent being absolutely perfect; and therefore but one intelligent being *incapable* of error and of sin. Angels as well as men have been, and perhaps now are, in a state of probation; and some angels, we know, as well as men, have sinned: but to say that either were impelled to sin by the depravity of their nature, is a blasphemous reflection upon Him who created all things, and pronounced every thing which he had made to be very good.

" The human powers are indeed less perfect than the angelic powers, and therefore less will be required of men than of angels; but if either men or angels transgress the law under which they are respectively placed, the transgression cannot proceed from constraint or necessity of nature, but from their own criminal inattention, or deliberate perverseness. That thus thought the wise man is evident: 'Lo! this only have I found,' says he, 'that God hath made man upright; but they have sought out many inventions.'

" But do we not derive from our first parents, a constitution, both of body and mind, much less perfect than they derived from the immediate hand of their omnipotent Creator? and is there not in every descendent of Adam, an innate and insuperable propensity to sin?

" To these questions, which have been often put, very different answers have been given, which have excited violent dissentions in the Church of Christ; and yet it is not easy to conceive questions of less importance either to the faith, or to the practice of a Christian.

" We derive nothing from our first parents, more than the oak derives from the acorn, but by the will of God holy and good; and if our natural powers be indeed less perfect than theirs were, either these powers are rendered equal by divine grace, or we have the assurance of our Saviour, that

that leſs will be required of us than would have been required of them, had they continued in their ſtate of perfection.

" It is therefore of no conſequence whatever whether we be more or leſs perfect than Adam was. We are certainly leſs perfect than the angels in heaven; but the duties preſcribed to us are ſuited to the powers which God hath given to men, and not to thoſe which he hath given to angels. It is indeed certain, that 'the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh;' but this conflict is ſo far from an inſuperable propenſity to ſin, that without it we could be neither vicious nor virtuous. We might indeed be *naturally* good or evil, like inanimate objects or the beaſts that periſh; but without ſomething of this internal ſtruggle, we could not poſſibly be morally good or evil, or, of courſe, be the objects either of reward or of puniſhment. Let it be remembered too, that, ſince 'the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh,' it is abſurd to repreſent them both as corrupt and ſinful; for were that the caſe, there could be no conflict between them.

" The plain and obvious truth therefore is, that we are born with capacities of virtue and holineſs, as well as profaneneſs and vice; that our proper buſineſs, in this ſtate of probation, is to engraft upon theſe capacities habits to fit us for a ſuperior ſtate of enjoyment; and that we ſtand in conſtant need of divine grace to ſupport us under temptation, becauſe our ſenſual appetites arrive at maturity much ſooner than our moral and intellectual powers. But let it never be forgotten, that it is repugnant to every notion which we can form of divine grace, that it ſhould make void our own endeavours. We are in this world like children at ſchool, who are capable either of acquiring the knowledge neceſſary to fit them for their future deſtination in life, or of waſting their youth in ſuch idleneſs and diſſipation as muſt neceſſarily entail upon them future contempt and miſery. The neceſſary acquiſitions cannot indeed be made without the aid of the maſter; but it is not in the power of the moſt eminent maſter on earth to communicate knowledge to him, who either has no capacity to receive it, or pays no regard to the proper inſtructions.

" To limit, in idea, the power of God would be in the higheſt degree impious: but there is no impiety in ſaying, that even the influence of divine grace cannot make him holy and virtuous, who obſtinately reſiſts that influence. Such a man might indeed be reſtrained from the *actual* commiſſion of ſin by Almighty power, as the thief and the robber are reſtrained from their uſual depredations by fetters and impriſonment; but genuine virtue and holineſs, which are ſeated in the will, are, in the nature of things, impoſſible, without our own endeavours.

" Shall we then impute the wickedneſs of man to the depravity of his nature? No. 'God hath made man upright; but they have ſought out many inventions:' and the very worſt of theſe inventions is the attributing of their guilt and miſery to the author of their nature. What ſhall we ſay then? Doth God vouchſafe to men his grace, but in a meaſure not ſufficient to enable them to work out their own ſalvation with fear and trembling? This were, indeed, 'when a child aſked bread, to give him a ſtone, or, when he aſked a fiſh, to give him a ſcorpion.' But if we, though evil, be incapable of ſuch conduct as this, how ſhall we dare to impute it to infinite goodneſs? 'If we, being evil, know how to give good gifts to our children, how much more ſhall our heavenly Father give the Holy Spirit to them that aſk him?"—(Pp. 37—47.)

On

On this ſuppoſed inability and utter depravity of human nature, the reader will find, in ſermons fourth and fifth, many ſenſible and convincing obſervations. But he who is not, by the luminous reaſoning of the foregoing extract, completely convinced of the abſurdity, as well as impiety, of charging our Maker with our follies and crimes, muſt, in our opinion, have a mind incapable of conviction; muſt be totally blinded by voluntary prejudice; and muſt be claſſed with thoſe who would not be perſuaded, though one roſe from the dead. It is to us, indeed, moſt inconceivable what motive ſhould prompt men to repreſent human nature as a putrid maſs of the moſt filthy corruption, unleſs we could ſuppoſe them to take a pleaſure in contemplating this loathſome and miſerable maſs as conſigned to everlaſting perdition, in contraſt with themſelves as exalted to glory, adorned with the ſplendid robe of Chriſt's imputed righteouſneſs, after they have boldly and dextrouſly ſeized it, (which they generally contrive to do) by the myſtical hand of what, in their gypſey jargon, they denominate SAVING FAITH: and which ſaving faith is nothing elſe than a full aſſurance, or to give it its real and proper name, a gratuitous and preſumptuous aſſumption that they ſhall certainly be ſaved. This pleaſure, it is true, very nearly reſembles that which we are accuſtomed to aſcribe to thoſe infernal beings whoſe nature we conceive to be pure malevolence, and whoſe ſupreme delight is to inflict intolerable and unceaſing torment. Yet we have actually heard a ſtaunch Calviniſt declare, not in jeſt, but in ſober earneſt, "that one of the principal ſources of enjoyment which he hoped for in heaven would be to ſee his neareſt relatives and connections, who were not Calviniſts, broiling to all eternity in hell fire." We were always ſatisfied that Calviniſm either found men cruel, or made them ſo: and this diabolically horrid ſentiment, uttered in the cooleſt and moſt ſerious manner, rivetted our belief.

The influence of irreligion in producing the revolution in France, and the dangers which threatened our native country from the prevalence of French principles, are well delineated in Sermon 8th, which was preached on the general faſt day, 1794. If the preacher's obſervations were important then, they are not, ſurely, leſs important now, when we are driven, by the mad ambition of a proud and ſucceſsful uſurper, into a new war with that reſtleſs and profligate nation; a war which, if we believe the menaces of our enemy, who, we truſt in God, will be ſignally diſappointed, muſt end in our utter deſtruction as a people.

Dr. Gleig's tenth diſcourſe, which is likewiſe a faſt ſermon, preached in 1797, is a very maſterly and able compoſition, of which we preſent our readers with the following ſpecimen.

"In the laſt century the natives of this iſland, after pioufly recommending themſelves and their country to the God of battles, united with ardor under an uſurped government, which moſt of them juſtly abhorred, to repel the threatened invaſion of an inſulting foe: but at the preſent awful criſis, when

when all the powers of Europe that have it much in their power to annoy us, ſeem leagued for the deſtruction of every thing dear to us as men and as Chriſtians, ſome individuals of the higher orders of ſociety are exerting all their influence, and all their power, to diſtract the attention of government, to rend in pieces the force of the empire, and to deliver up their countrymen—nay themſelves, their wives, and their children—gagged and bound, to a hoſt of murdering atheiſts. Others again, though not ſo far loſt as this to all ſenſe of what the world calls honour; yet 'forgetting the God of their ſalvation, and the rock of their ſtrength,' plunge heedleſsly into the exceſs of diſſipation, and truſt the defence of every thing which ought to be dear to them, to the arm of fleſh.

"Nor are the principles and practices of the lower orders among us more conſonant to our holy religion than thoſe of the higher. Our peaſants and mechanics, inſtead of looking to perſons of the ſame ſtation in other countries, and comparing their own happineſs with theirs, which would fill their breaſts with gratitude to God; and with a chearful ſubmiſſion to the laws of their country, turn their eyes upwards with ſtupid malevolence to the ſplendor of their landlords, and ſuch other perſons as occupy ſtations ſuperior to their own; and, being ſtung with envy, are eager to pull them from thoſe elevations which, in the preſent ſtate of things, they cannot themſelves hope to reach. Hence that impatience of government, and thoſe wild clamours for political reformation, which pervade all the lower orders of ſociety, may be traced to the ſingle ſource of envy engrafted on ignorance; envy of the imaginary happineſs of their ſuperiors, and ignorance of this obvious truth, that had they no ſuperior in the ſtate, they could never have acquired the wealth which they now enjoy.

"If any thing but the divine grace, or the divine judgments, could cure our people of this democratic frenzy, it would be the proſpect which has for years been exhibited in France, of 'a nation, long the moſt poliſhed, and moſt courteous in Europe, turned ſuddenly, by the Circean cup of liberty and equality, into a herd of wild beaſts, running mad after they know not what, and tearing one another in pieces they know not why.'* In the dreadful tumults and maſſacres which have drenched that country with blood, ſurely the Lord's hand has been lifted up in warnings, the moſt awful, to the ſurrounding nations; but we of this nation will not ſee becauſe we have drunk deep of French infidelity, as well as of French politics.

"Our demagogues, ſenſible that, as long as men ſhall fear God, they will likewiſe honour the king and all that are put in authority under him, have circulated, with wonderful induſtry, among all orders of the people, cheap pamphlets, which attack the fundamental principles of our religion by the poiſoned arrows of ridicule and buffoonery. Ignorant men cannot eſtimate the various degrees of moral evidence, or weigh them in the balance of unbiaſſed reaſon; and they are only men of vigorous minds, and of upright hearts, who can ſtand unmoved againſt the ſhock of ridicule. So ſucceſsful, therefore, has this diabolical expedient proved, that in ſome places of the country, our farmers, hitherto the moſt pious and decent claſs of citizens among us, have met in parties to burn their bibles; while in others they have, for ſome years paſt, declined to have their children bap-

* "Whitaker's real origin of government."

tized,

tized, that they may not, as they affectedly expreſs themſelves, be brought up under the *prejudices* of the Chriſtian religion.

" Infidelity, or at leaſt indifference with reſpect to religion, muſt be acknowledged to be a weed not of the growth of yeſterday. It was planted among us in the laſt century; but had hitherto flouriſhed, for the moſt part, only in half-learned heads united to corrupt hearts, compoſing characters which have been called emphatically the fools of faſhion. Whilſt it was confined to ſuch men, its miſchiefs to ſociety were comparatively ſmall; but now that it has got poſſeſſion of the minds of the vulgar, its effects are every where viſible, in the univerſal ſcramble for wealth; in the eagerneſs with which men of all ranks ſtrive to over-reach one another; in the almoſt total failure of ſocial affection, and indeed of every generous and virtuous principle." (Pp. 174—179.)

In a note Dr. Gleig preſents us with a ſingular anecdote, which cannot fail to ſuggeſt, we think, to all true friends of religion and of their country, reflections of a very ſerious and painful nature.

" About this period, a friend of mine, ſtopping at a ſmall tavern in a neighbouring village to breakfaſt, overheard the landlord entertaining ſome gueſts with an impious compariſon between Jeſus Chriſt and Thomas Paine, and contending that the American blaſphemer was a greater benefactor to the human race than the Saviour of the world! The ignorant ruſtics were liſtening with avidity to this profane jargon; but as guilt, till it become habitual, is always timid, they ſeemed to ſhrink into nothing when the gentleman unexpectedly appeared among them, and addreſſed the landlord in the dignified language of a Chriſtian. The orator was not indeed ſo eaſily ſilenced; but he *was* ſilenced, and has ſince gone to render an account to his God of all his thoughts, words and actions." (P. 178.)

The reader will find in the eleventh ſermon, much juſt obſervation, and unanſwerable argument on ſubordination in ſociety, conſidered both as a civil inſtitution, and as the ordinance of God. The gaudy, but deluſive, phantom of liberty and equality, which is ſo apt to dazzle and allure the unthinking multitude, he ſhews to be nothing but an empty *ignis fatuus*, which plays its coruſcations before them, only to decoy them into bogs and quagmires, where they are infallibly loſt. This powerful champion of the beſt rights of man demonſtrates that differences of rank are eſſentially neceſſary, not only for ſecuring our well-being here, but for training us up in that courſe of diſcipline which alone can fit us for happineſs hereafter. From the nature, therefore, of the thing itſelf, as well as from the poſitive declarations of ſcripture, obedience, loyalty, and ſubordination are duties, he argues, of the moſt indiſpenſible obligation; and a war undertaken in ſupport of theſe, as our laſt war with France unqueſtionably was, he contends to be, in the fulleſt ſenſe of the words, important, juſt, and neceſſary.

The twelfth diſcourſe is an able confutation of the jacobinical paradox that Chriſtianity is deſtructive of all our civil rights, or that all wars are to Chriſtians unlawful, as being prohibited by the ſpirit of their religion.

" Among

"Among the innumerable devices of the discontented to disturb the public peace, and to fetter the powers of government, one of the most extraordinary is a doctrine which has of late been preached with great zeal, and of which the object is to prove that men have no *rights* to maintain, and of course that all *wars*, even *defensive* wars, are sinful.

"That wars of every kind are sinful, has long been a tenet of the people called Quakers; but that mankind have *no rights*, is a doctrine which was but lately hatched among a set of men who, till the commencement of the awful contest in which the nation has now been engaged for seven long years, were constantly raving about the *unalienable rights* of British subjects; for the support of which, when not really infringed, they declared themselves ready to shed the last drop of their blood. Even after the commencement of the war, they embraced every opportunity of proclaiming the *right* of the French nation to adopt whatever form of government the people might choose to erect on the ruins of the throne of the monarch whom they had murdered, and of the temples of that God whose existence they had denied. They of course condemned the government of their own country for encroaching, as they were pleased to say, on the *rights* of a nation who had so gloriously recovered its liberties.

"Finding that nation, however, under all the forms of its government, which have succeeded each other with the rapidity of the growth of mushrooms, constantly aiming at something more than the maintenance of its own liberty and independence, these factious men have at last been obliged either to relinquish the use of their favourite phrase, *the rights of Britons*, or to admit the justice, and even the *necessity* of the war, which they have so long and so loudly condemned. Strange as it must seem to you, they have adopted the former branch of the alternative, and in various publications have told the world, that mankind have absolutely *no rights*; and that therefore the present, as well as every other war in which we have at any time been engaged in support of our *pretended rights*, is unlawful.

"It was many years ago observed, by one of the ablest and most artful of the enemies of our holy religion,* that as the gospel recommends only passive courage and suffering, it has subdued the spirit of mankind, and fitted them for slavery and subjection. This observation was made for the obvious purpose of discrediting Christianity, of which the doctrines were contrasted with those of the antient philosophers, who inculcated upon their followers activity, spirit, courage, magnanimity, love of liberty, and all the virtues which aggrandize a people. The doctrine, 'that mankind have no rights,' as it is taught at present, is said by its authors to be 'likewise derived from the gospel; and for the gospel *they profess* the greatest veneration, principally, as they pretend, because it directly condemns all war, and enjoins the passive virtues, which the infidel philosopher considered as its disgrace." (Pp. 211—214.)

This cob-web sophistry our author, without any difficulty, refutes by a clear and judicious explanation of the principal passages of scripture which have been alleged in its defence.

In his 13th Sermon Dr. Gleig has exposed, in a striking point of

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* "David Hume, Esq."

view, the groſs abſurdity, hypocriſy, and nonſenſe of the whining cant of thoſe modern philanthropiſts, of whom in this country, we believe, Mr. Godwin is the head; who, under the pretence of a more refined and extenſive benevolence, would eradicate from the human breaſt, every amiable or uſeful feeling of private affection; and of whom it has been emphatically ſaid, that "they affect to weep at the death of a ſparrow, but can inwardly exult in the deſtruction of nations." After admoniſhing his hearers that our obedience even to the law of love ſhould be regulated by reaſon, by experience, by religion, and not by viſionary theories of our own imaginations, the author thus proceeds:

"This caution is the more neceſſary at preſent, that a ſet of falſe teachers have gone abroad into the world, who, with univerſal benevolence conſtantly in their mouths, are labouring to involve this country in all that confuſion, uproar, and maſſacre, which have converted the politeſt people of Europe into ſomething more ſavage than a herd of wild beaſts.

"According to theſe pretended philoſophers, it is our duty not only to love all men, but to love them all with the ſame ardour (or to ſpeak more correctly, with the ſame coldneſs) of affection; not only to do good unto all men, but in the doing of that good to make no diſtinction between individuals; not only to educate our own children, and cheriſh our aged parents, but to educate the children and cheriſh the parents of others, with the ſame care that we educate and cheriſh our own: for, ſay they, it is the duty of man to contribute every thing in his power to the propagation of univerſal happineſs; but univerſal happineſs can never prevail in the world, till the whole human race be conſidered as one family, and all political and national diſtinctions be done away.

"As this romantic benevolence, which has in the preſent age annihilated friendſhip and patriotiſm, and let looſe upon the world the demons of war, receives no countenance from the ſacred ſcripture; ſo it is inconſiſtent with the inſtinctive feelings of human nature, and with that very purpoſe which it pretends to promote.

"That it is the duty of man to contribute every thing in his power to the propagation of univerſal happineſs, I hold to be a maxim incontrovertible, and the only *rational* criterion of moral virtue: but ſurely it is not the way to propagate univerſal happineſs, for creatures ſo weak and ſhort-ſighted as we are, to neglect thoſe whom Providence has placed immediately under our care, and, ſtepping beyond the limits of our narrow circle, to buſy ourſelves in feeble attempts to improve the world.

"In this country uſeful knowledge is very generally diffuſed by the old practice of every parent beſtowing his chief attention upon the education of his own children; but what kind of education, think you, would our youth receive, were every man to beſtow as much care upon all the children within his reach as upon his own? Do you imagine that the ſum of human miſery would be leſſened, were men, inſtead of yielding to that partiality to which inſtinct prompts every uncorrupted heart, to divide equally their filial regard between their aged parents and all other old people whatever? Would the wants of the poor in general be diminiſhed, were we to do nothing more for thoſe in our neighbourhood than for others at the diſtance of a thouſand miles? or would the peace of the world be

better

better maintained, were the natives of every country to regard with equal eye the intereſts of all the countries on earth?

"Every human being comes into the world with a capability indeed of knowledge, and of courſe with a capability of acquiring affections, deſires, and paſſions, in addition to thoſe which act in him inſtinctively; but it is not poſſible that he can *actually* love, or hate, or dread any thing or any perſon by a *voluntary effort*, till he know, or think he knows, whether that thing or that perſon be good, or ill, or dangerous. What he knows nothing of is to him as if it exiſted not; and can therefore be no object of either rational love or rational hatred. He has heard and believes that there are men of like paſſions with himſelf living in countries diſtant from his own many thouſand miles; and every Chriſtian knows it to be his duty, 'as he hath *opportunity*, to do good unto all men.' This duty he is ready to perform, in obedience to his divine Maſter, among whatever people Providence may caſt his lot; but he is under the ſame *moral* and *religious* obligation to do good to thoſe with whom he is at *preſent* connected, whether by blood or by friendſhip, while he feels himſelf bound to them by the *additional* ties of inſtinct, of gratitude, and of the affections which ſpring from the habitudes of ſocial life.

"The love of our parents, therefore, of our relations, of our friends, and of our neighbours, as it is generated in our hearts at an earlier period of life, ſo it is of a warmer nature than our love of ſtrangers and foreigners can poſſibly be. The one is a combination of duty with inſtinctive fondneſs, and ſocial affection, whether innate or acquired; the other is the offſpring of duty alone. Such is the nature and ſuch the progreſs of human benevolence as it ariſes from the conſtitution of human nature; and he who coldly condemns the partial attachments of men to their families, their friends, and their country, whatever may be his profeſſions, never felt that love which the Apoſtle calls the fulfilling of the law. To do all the good that we can to our fellow-creatures is unqueſtionably our duty, and the only acceptable return that we can make to him who hath delivered us from the power of our enemies; but if we do not extend our good offices, *firſt* to our own families, *then* to our more diſtant relatives, *then* to our neighbours, *then* to our country, and *laſt of all* to mankind at large, we ſhall not co-operate with the plan of Providence; and whatever we may pretend, we can be nothing more than the hypocrites of benevolence." (Pp. 253—264.)

Amid ſuch variety of continued excellence, both of doctrine and of expreſſion, as is to be found in theſe Sermons, it might be deemed ill-natured and hypercritical to ſearch for thoſe ſlighter blemiſhes, from which no human work was ever free; thoſe "paucæ maculæ,

"quas aut incuria fudit,
Aut humana parum cavit natura."

The number of theſe, in the production before us is, indeed, ſo inconſiderable as hardly to be deſerving of notice. Yet as perfection is the point at which, though we ſhall never attain it, we all ought to aim, we ſubmit to the learned preacher's conſideration, whether he has not in the following paſſage, ſuffered himſelf to deſcend too much from his accuſtomed dignity of manner, and approached, too nearly, the vulgar phraſeology of colloquial diſcourſe. "It falls not

to my ſhare to be *often* in *faſhionable* companies; but *ſometimes* I have found myſelf unexpectedly in ſuch aſſemblies as this, where a room-ful of young and old, male and female, all ſpoke together, and ſpoke in ſuch a manner of every ſcience human and divine, that I could have liſtened with equal pleaſure and equal edification to the gabbling of as many geeſe." (P. 366.) We know, to our coſt, that the fault here cenſured is not uncommon; but we could wiſh that this elegant divine and moraliſt had conveyed his cenſure in different terms. We obſerve, too, that Dr. Gleig ſometimes employs *will* where an Engliſhman would employ *ſhall*. Thus in Sermon 16th, page 318:—"But if we be indeed thankful for ſo great a mercy, we *will* not content ourſelves with empty expreſſions, which, when unattended by good works, are of no more value than the noiſe of ſounding braſs, or of a tinkling cymbal. We *will*" ſearch and try our ways, and turn again to the Lord. "We *will* liſt up our hearts with our hands unto heaven;" and, remembering that "we have tranſgreſſed and been pardoned, *will* ſtrive in all things to adorn the doctrine of God our Saviour." It is a curious circumſtance that the proper uſe and application of theſe two little auxiliary verbs, ſhould be that particular idiom of our language which the moſt learned and correct of the Scottiſh literati find moſt difficult to acquire. Even in Robertſon and Blair they are frequently interchanged, ſo as groſsly to offend an Engliſh ear.

From theſe uncommonly excellent diſcourſes we have, already, been very liberal of our extracts, which we could not, indeed, have eaſily curtailed, without being guilty of manifeſt injuſtice to the author, to our readers, and even to ourſelves: for we deem it the moſt indiſpenſible part of our public duty ſtrongly to ſolicit the attention of our countrymen, to works ſo eminently calculated as the preſent for promoting their proſperity and happineſs both as men and as Chriſtians. From each of theſe ſermons we could readily produce many beautiful paſſages, replete with the ſoundeſt maxims, clothed in the moſt engaging dreſs. But thoſe who are deſirous to guard againſt error, and to acquire right notions, with reſpect to the proper practical principles of religion and government, the two moſt momentous ſubjects of inquiry which, at any time, can occupy the mind of man, will, we think, not be ſlow in procuring the book. But we cannot conclude without indulging ourſelves in one other quotation from the 17th Sermon, which is one of the beſt in the collection, indeed one of the beſt which we have ever peruſed. With this we ſhall, for the preſent, take leave of our learned and moſt reſpectable author, ſincerely thanking him for the pleaſure and inſtruction which his volume has afforded us; and anxiouſly hoping that we ſhall ſoon have the ſatisfaction of meeting him again, arrayed in that armour which he has here, with ſo much ſucceſs, put on in defence of true religion and of genuine virtue.

"No man who retains himſelf one ſerious thought, and knows what is daily tranſacting in the world around him, can harbour a doubt but that

too

too many of the inhabitants of Europe are under ſtrong deluſion, and believe a lie; for in one great nation the truths of Chriſtianity have given way to the gloomy ravings of atheiſm, the moſt extravagant of all lies; and the lateſt accounts which we have of the people who believe thoſe lies, repreſent them as having pleaſure in ſuch unrighteouſneſs as St. Paul has forbidden to be once named among Chriſtians.

"I allude not here to the robberies, and maſſacres, and cool murders, which lately deſolated their cities with blood. Theſe crimes, for aught I know, may be prevalent among them at preſent; for they are the natural conſequence of that brutal infidelity in which they glory: but in the preſent dead ſtillneſs which has ſucceeded to the tumults of war,* they have added to them vices of a very different character."

"The licentiouſneſs of manners prevalent among the people of France has for many generations been proverbial. The old court was conſidered as the hot-bed of vice, from which ſprung the noxious weeds which corrupted the youth of all Europe; but the licentiouſneſs of that period is virtue when compared with the coarſe and ſhameleſs ſenſuality of the preſent. Whilſt men conſidered themſelves as heirs of immortality, the moſt impetuous and thoughtleſs youth would have turned with horror and diſguſt from a ſpecies of voluptuouſneſs (if ſuch it may be called) which ſinks its votaries beneath the beaſts that periſh. The moſt unclean animal that crawls on the earth, wallows not more in the mire than the pupils of modern philoſophy. And why ſhould he? The man who believes that there is no God, and that he himſelf is nothing more than a piece of matter, animated in ſome inconceivable manner by the powers of chemiſtry, has no reaſon to aſpire to pleaſures which are not to be obtained through the medium of ſenſe. If we conſiſt wholly of matter, the more material our enjoyments are—i. e. the groſſer—the more valuable they muſt be; becauſe ſo much the more ſuited to our grovelling nature.

"That theſe debaſing principles and groſs practices have ſpread over the northern nations of Europe, I need not go about to prove. The fact has been ſufficiently proved by others, who providentially have been enabled to bring to light the novel and ſecret arts by which the apoſtles of atheiſm, anarchy, and vice, have drawn ſo many aſide from the paths of truth and virtue. But our immediate concern is with our own principles and our own practices, which I wiſh I could ſay are ſuch as become thoſe who 'name the name of Chriſt, and hold the myſtery of faith in a pure conſcience.' This, however, cannot be ſaid with truth.

"It is true that amid this general apoſtacy, we have ſeen much apparent zeal for religion; but it has been a zeal ſo totally without knowledge, that, even of them who profeſs it, I am afraid we may ſay that they believe a lie, and that ſome of them at leaſt have pleaſure in unrighteouſneſs.

"Whilſt thoſe who know the truth have ſhewn a wonderful liſtleſſneſs in the cauſe of its propagation; and whilſt the rich and great give as little aid as poſſible to the well-meant endeavours of the ſober miniſters of religion—we have ſeen a crew of ignorant fanatics running through the country, and inſtilling into the minds of the rabble the moſt dangerous principles. That men are ſaved by faith without works; that a certain number of the deſcendants of Adam have, from all eternity, been predeſti-

* This ſermon was preached Jan. 24th, 1802. *Rev.*

nated to life; that the righteouſneſs of Chriſt is *imputed*, or transferred, to each individual of that number, who has therefore no occaſion for righteouſneſs of his own; that it is ſufficient for this choſen body of ſaints to believe that Chriſt died for God's elect; and that whoſoever believes that he himſelf is *one* of the elect, ſhall certainly have Chriſt's righteouſneſs imputed to him, and in conſequence of that imputation, and his own faith in it, be infallibly ſaved—are among the doctrines which theſe miſſionaries inculcate on the people. In the cant of the ſect, or rather ſectaries, this belief is called the *faith of aſſurance*, which he who poſſeſſes cannot fail to be ſaved, whatever may have been the tenor of his life.

"That ſuch opinions as theſe ſhould be propagated by wicked and deſigning men, and greedily imbibed by profligate ignorance, can excite no wonder. He who has not been able to eradicate from his mind the belief of a God and of a future ſtate, and feels himſelf at the ſame time the ſlave of corrupt appetites and headſtrong paſſions, very naturally lays hold of any thing by which he is told he ſhall eſcape damnation: and he who has any ſelfiſh or wicked end to ſerve by the aid of ſuch men, as naturally endeavours to win them to his purpoſe, by ſophiſtry calculated to ſilence 'the ſtill ſmall voice' of conſcience. But it is ſurely ſurpriſing that perſons of rank, and of lives irreproachable, ſhould give the utmoſt poſſible circulation to ſuch blaſphemies as theſe, ſome of them by means of the preſs, and others by founding ſchools for the purpoſe of imbuing the minds of youth with *the goſpel*, which they are at much pains to perſuade the people is not preached by the regular clergy of any church in the united kingdom." (Pp. 324—334.)

Dallas's *Hiſtory of the Maroons.*

(Concluded from P. 41.)

WAR, with all its attendant means of deſtruction, forms a large branch of the evil introduced into the world by the natural depravity of man, and as it depends more immediately upon the paſſions, it will never be eradicated till they are univerſally brought under the dominion of reaſon and religion. But war, like other evils, may be mitigated, and according to the prevailing diſpoſitions of contending nations the horrors of it become more or leſs prominent. The means of deſtroying an enemy have been different in different ages and countries; and thoſe arms which at firſt appeared moſt calculated for deſtruction have proved in the reſult to diminiſh the carnage of battle. Gun-powder, the invention of which has received the curſes of the poet and philanthropiſt, it is well known economizes ſlaughter, when compared to the modes of fighting uſed in ancient times; and conſequently may be conſidered as having leſſened the evil of war. Nations in their conteſts with each other have had recourſe to the aſſiſtance of the lower orders of animals; horſes and elephants have been trained to purſue and to trample upon an enemy. It ſhould not ſeem that theſe auxiliaries could leſſen the horrors of the field, but when regiments of horſe are conſidered

ſidered as accelerating the end of a battle, by the ſpeed with which they overtake a routed body and prevent their rallying, it may be granted that, though more blood be ſhed in a flight than during the ſtruggle of oppoſed armies, yet, as they prevent the prolongation of the ſtruggle, they ſerve eventually to render the conteſt leſs expenſive of life; and the apparent cruelty of the expedient is compenſated by its beneficial effects. In this point of view only can the recourſe to the aid of brute animals againſt the fellow creatures of man be allowed by the reaſon of the genuine philanthropiſt, in defiance of the powerful and amiable feelings of his heart, which, while it ſhudders at the ſufferings of humanity, muſt exclaim; "Since evil muſt come, let thoſe meaſures be purſued that will contract it to the narroweſt limits!"

Theſe obſervations naturally ſuggeſt themſelves on taking up the ſecond volume of Mr. Dallas's work, where we find a new auxiliary of the brute-creation called in to ſtop a rebellion, which threatened no leſs than total deſtruction to the country in which it raged. Our readers will remember, that we ſuſpended our review of the hiſtory before us at the period of the Maroon-war, when after ſome months of a ſucceſsleſs and melancholy ſtruggle the Coloniſts would have purſued humiliating meaſures to perſuade the rebels to peace, had not General Walpole, ſeeing the miſchief with which it was pregnant, ſucceeded in diverting them from it. A little previous to this period an expedition to Cuba to procure Spaniſh Chaſſeurs and their dogs, to aſſiſt in quelling the rebellion was projected by Col. Quarrell, an officer of the Colonial Militia, who was appointed commiſſioner for the purpoſe, and furniſhed with letters from the Governor of Jamaica (Lord Balcarres) to the Spaniſh governor at the Havanna. Mr. Dallas, before he enters on the narrative of the expedition to Cuba, fully ſtates the queſtion reſpecting the employment of the chaſſeurs and their dogs, and clearly points out the difference between having recourſe to them on this occaſion, and the uſe formerly made of them by the Spaniards againſt the native Indians on the continent of America. When the circumſtance was firſt heard of in this country, we may remember what a clamour it raiſed. The humane boſom of an Engliſhman revolted at the ſeeming barbarity of the expedient, and Lord Balcarres was not only ſtigmatized by the public prints and pamphlets of that time, but attacked in the Houſe of Commons, where even his friends were at a loſs to defend him. Enough, however, was explained at that period to divert the cenſure of the Houſe, and the ſubject was not afterwards renewed.—The clear light in which it is placed in the volume before us would tempt us to give it to our readers, but that the whole would require more room than we can at preſent afford, and we muſt, therefore, refer them to the work itſelf. The expedition to Cuba, which is related in the three firſt letters of the ſecond volume, conſiſts of the adventures of Col. Quarrell in fulfilling his commiſſion. This, if not the moſt intereſting, is not the leaſt entertaining part of the work.

The occurrences, ſufferings, perſeverance, eſcapes, and ultimate ſucceſs, border on romance; or rather on that mode of hiſtorical compoſition which the French writers have at times ſucceſsfully adopted, as in Anacharſis, where the imaginary travels of an individual are made the ſtock for engrafting the events of hiſtory. Having quitted the melancholy ſcenes of the Trelawney mountains, Mr. D. profeſſedly enters upon the voyage to Cuba, with a deſign of not confining his pen to dry facts, ſolely connected with the Maroon-war, but to amuſe his readers with a detail of occurrences which took place during the voyage, and while Col. Quarrell was on the iſland of Cuba. They are, however, not only entertaining, but evince an uncommon energy of mind and reſolution in accompliſhing the object in view. Excited by the hope of ſaving the iſland of Jamaica, Col. Q. was indefatigable in his purſuit, defied fatigue and ſickneſs, and by perſeverance overcame difficulties that appeared inſuperable. The number of Spaniſh chaſſeurs wanted were not eaſily to be obtained, nor were they at laſt procured without a ſtratagem which Col. Q. was under the neceſſity of uſing, or of foregoing the fruits of his labour. Peace had juſt been made between France and Spain, and the Spaniſh governor, apprehenſive that if he allowed a conſiderable number of the chaſſeurs to go to Jamaica, it might, by the tyrants of France, be repreſented to the Court of Madrid as aiding an enemy, and ſuffering them to recruit in the dominions of his maſter, refuſed to give permiſſion to more than a quarter of the number required. Finding it in vain to urge him, Col. Q. determined, if poſſible, to take the numbers he wiſhed to have without farther conſulting the governor. By this conduct he indeed avoided implicating the Spaniard with his Court, but prepared dangers for himſelf had he not ſucceeded; and his ſucceſs was aſtoniſhing. As the obtaining of the Chaſſeurs and their dogs was the object of this expedition, and as the nature of them has been much miſtaken, the following extract will, we doubt not, be acceptable to our readers.

"The commiſſioner every where met with the greateſt hoſpitality, and received the politeſt attentions from the moſt reſpectable families. He was particularly obliged to an Engliſh Guinea-merchant, named Allwood, reſiding at the Havanna, through whoſe influence with perſons of the higheſt rank and appointments he had great advantages, many intereſting themſelves in promoting his views. One of them, Don Manuel de Seias, the Alcade Provinciale, commanded about ſix and thirty chaſſeurs, who were in the king's pay. The employment of theſe is to traverſe the country for the purpoſe of purſuing and taking up all perſons guilty of murder and other offences, in which they ſeldom fail of ſucceſs, no activity on the part of the offenders being able to elude their purſuit. An extraordinary inſtance occurred about a month before the commiſſioner arrived at the Havanna. A fleet from Jamaica, under convoy to Great Britain, paſſing through the gulf of Mexico, beat up on the north ſide of Cuba. One of the ſhips, manned with foreigners, chiefly renegado Spaniards, being a dull ſailer, and conſequently lagging aſtern, ſtanding in with the land

land at night, was run on ſhore, the captain, officers, and the few Britiſh hands on board murdered, and the veſſel plundered by the Spaniſh renegadoes. The part of the coaſt on which the veſſel was ſtranded, being wild and unfrequented, the aſſaſſins retired with their booty to the mountains, intending to penetrate through the woods to ſome remote ſettlements on the ſouth ſide, where they hoped to ſecure themſelves, and elude all purſuit. Early intelligence of the crime, however, had been conveyed to the Havanna, and the aſſaſſins were purſued by a detachment of twelve of the Chaſſeurs del Rey, with their dogs. In a few days they were all brought in and executed. The head and right arm of each were ſuſpended in frames, not unlike parrot-cages, which were hung on various gibbets, at the port and other conſpicuous places on the coaſt, near the entrance of the harbour.

" The dogs carried out by the Chaſſeurs del Rey are perfectly broken in, that is to ſay, they will not kill the object they purſue unleſs reſiſted. On coming up with a fugitive, they bark at him till he ſtops, they then couch near him, terrifying him with a ferocious growling if he ſtirs. In this poſition they continue barking to give notice to the chaſſeurs, who come up and ſecure their priſoner. Each chaſſeur, though he can hunt only with two dogs properly, is obliged to have three, which he maintains at his own coſt, and that at no ſmall expence. Theſe people live with their dogs, from which they are inſeparable. At home the dogs are kept chained, and when walking with their maſters, are never unmuzzled, or let out of ropes, but for attack. They are conſtantly accompanied with one or two ſmall dogs called finders, whoſe ſcent is very keen, and always ſure of hitting off a track. Dogs and bitches hunt equally well, and the chaſſeurs rear no more than will ſupply the number required.—This breed of dogs, indeed, is not ſo prolific as the common kinds, though infinitely ſtronger and hardier. The animal is the ſize of a very large hound, with ears erect, which are uſually cropped at the points; the noſe more pointed, but widening very much toward the after-part of the jaw. His coat, or ſkin, is much harder than that of moſt dogs, and ſo muſt be the whole ſtructure of the body, as the ſevere beatings he undergoes in training would kill any other ſpecies of dog. There are ſome, but not many, of a more obtuſe noſe, and which are rather ſquarer ſet. Theſe, it may be preſumed, have been croſſed by the maſtiff, but if by this the bulk has been a little increaſed, it has added nothing to the ſtrength, height, beauty, or agility of the native breed.

" The chaſſeur has no other weapon than a long ſtrait muſchet, or couteau, longer than a dragoon's ſword, and twice as thick, ſomething like a flat iron bar ſharpened at the lower end, of which about eighteen inches are as ſharp as a razor The point is not unlike the old Roman ſword. The ſteel of them is excellent, and made at Guanabacoa, about three miles from the Havanna. The handle of the muſchet is without a guard, but ſcolloped to admit the fingers and ſuit the graſp. Theſe men, as we have ſeen, are under an officer of high rank, the Alcade Provinciale, and receive a good pay from the government, beſides private rewards for particular and extraordinary ſervices. They are a very hardy, brave, and deſperate ſet of people, ſcrupulouſly honeſt, and remarkably faithful.

" A body of men of the ſame deſcription and character reſide at Beſucal, within the Marquiſa's juriſdiction. Theſe are not in the king's pay, but are chiefly employed, like the Maroons in Jamaica, in ſcouring the moun-

mountains of this extenſive country to take runaways, for which they have a fixed reward, and to attack all bodies of negroes collected for hoſtile purpoſes, which is ſometimes occaſioned by the rigour exerciſed on the Spaniſh plantations: for although in other employments, and particularly in domeſtic ſervice, the ſlaves are treated kindly, and live a very eaſy life, it muſt be owned that the ſtate of ſlavery on the ſettlements is not unattended with ſeverity. The greateſt commotions, however, have been occaſioned by Spaniſh piety. Many of the largeſt and beſt ſugar eſtates in the iſland of Cuba belong to the different eccleſiaſtical orders, who are the moſt rapacious of planters. Under the maſk of diſcouraging a vicious intercourſe with the ſexes, ſome of them religiouſly reſolved to purchaſe only male negroes; a devout auſterity impoſed upon the poor fellows, which, would the good Fathers candidly confeſs it, would appear to originate in the temporal policy of *Quærenda pecunia primum eſt*, it being thought that men can do more work than women. Deprived of connexions reſulting from one of the chief laws of nature, and driven to deſperation, the unhappy negroes, not unlike the firſt Romans, have been known to fly to neighbouring eſtates, ſeize on the women, and carry them off to the mountains. There, in order to ſecure and defend themſelves, they fell upon ſome Spaniards, killed them, and thus procuring a few fire arms, lances, and cutlaſſes, attempted to make a reſiſtance againſt the laws: but in vain; a few of the Beſucal people, with their dogs, have always proved an overmatch for them.

"The activity of the chaſſeurs no negro on earth can elude; and ſuch is their temperance, that with a few ounces of ſalt for each, they can ſupport themſelves for whole months on the vegetable and farinacious food afforded by the woods. They drink nothing ſtronger than water, with which, when at a diſtance from ſprings, they are copiouſly ſupplied by the wild pine, by the black and grape withes, which are about two inches in diameter, and the roots of the cotton-tree. Of the laſt, ſix feet junked off the ſmaller part of the root, where it tapers to the thickneſs of a man's thigh, will yield ſeveral gallons of water. In the greateſt drought theſe reſources ſeldom fail. For the wild pine they are obliged to climb trees; but that they do almoſt with the velocity of a monkey. This plant takes root on the body of a tree, and the leaves of it are ſo formed as to catch the rain and conduct it to a reſervoir at the baſe, where being never expoſed to the ſun, it is found delightfully freſh and cool. But the eaſieſt method of obtaining water in the woods, and with leſs delay on a march, is from the black and grape withes: it is done with greater expedition than drinking at a ſpring. The chaſſeur catches a pendent withe, which, with his muſchet, he divides about two feet from the ground, and applies the end of the withe, as it hangs, to his mouth, or to his dog's, who indicates his thirſt: he then cuts the withe off, about ſix feet higher, keeping the upper end elevated, when the air being admitted above, he receives through the porous fibres of it near a quart of delightful cold water. With reſpect to animal food, if any of them happen to deſire it, they find no difficulty in obtaining it. The little finder, if ſet on, but not otherwiſe, will ſoon bay one of the wild hogs with which the woods abound; the animal, retreating for ſhelter to the trunk of a tree, is immediately tranſfixed with a lance. The men cure as much of the fleſh as they think they will have occaſion for, by ſcoring it internally to the ſkin, ſprinkling it with ſalt, and ſmoking it; over the ſmoke they throw ſome aromatic leaves,

leaves, which not only add to its flavour, but assist in preserving it. The meat thus cured will keep for months, and is esteemed a very great dainty by the most refined epicures. It is in fact the jirked hog, already mentioned in the account of the Maroon mode of life. The part of the hog not preserved is given to the dogs. The pursuit of the game is entirely the province of the finder; the larger dogs, from their training, would pass a hog without notice; were one of them to bark at a hog, he would be severely punished. The chasseurs beat their dogs most unmercifully, using the flat sides of their heavy muschets. When they are going out on service, the large chains in which they are kept at home are taken off, and a light, but well-twisted, cotton-rope substituted, to which the muzzle and collar joined together are attached at one end, while the other is fixed to the belt of the chasseur; who, when a pursuit is to be made, slips them off, securing them round his waist with the rope to which they are tied, draws his muschet, and pushes forward nearly as fast as his dogs; for the latter are impeded by the underwood, and are sometimes so entangled as to require the assistance of their masters to cut their way through the difficulty which obstructs their proceeding. The greatest privation felt by a chasseur in service is the want of a segar, which he must not use in the woods, where the scent, from the freshness of the trees and stillness of the air, continues long suspended, and is gradually spread in the atmosphere, by which the company could not but be betrayed, in spite of the great silence which they observe on their marches. At other times the segar is hardly ever out of their mouths.

" I must now complete your idea of a Spanish chasseur, by giving you a description of his dress. You may imagine it will be brief, for the wearer is not a man of fashion, and he lives beneath a vertical sun. A check shirt open at the collar so as to expose the neck, from which hangs a small crucifix; a wide pair of trowsers, also check; a straw hat, or rather one manufactured of the morass thatch divided into small filaments, seven or eight inches in the rim, with a shallow round crown, and very light; add his belt and sword, already described, and a pair of untanned leather shoes. Into this dress put a man with a Spanish countenance, swarthy but animated, a person above the middle size, thin but not meagre: to his belt affix the cotton ropes, and imagine them attached by collars round the necks of his dogs, and you will have a finished picture of him.

" Besides his untanned shoe, the chasseur often contrives in the woods a curious defence for his feet, which is greatly preferable. Having skinned the thighs and hocks of the wild hog, he thrusts his foot into the raw hide as far as he can force it, then cuts a small slip at the instep, and with his knife takes off the superfluous skin behind, adapting the remainder to his ancle and the lower part of his leg. The pliant hide takes the shape of a close short half boot, fitting like a glove on the foot, with a lengthened useless projection beyond the toe, something resembling the modern fashion of our beaux. This contrivance will last a march of weeks, or months; but once taken off, the skin dries, shrivels, and becomes useless. There are *porco zopatos* made of dried hides, that reach to the calf of the leg; but they are wide, hard, and not pliant to the feet.

" The Bessucal chasseurs had not above seventy dogs properly broke; the others, of which they had many, though of the same breed, will kill the object they pursue: they fly at the throat, or other part of a man, and never

never quit their hold, till they are cut in two. Theſe dogs, however, are ſeldom, if ever, carried out till perfectly trained."

When the Commiſſioner arrived with the Chaſſeurs at Montego-Bay, he found a general deſpondence prevailing over the iſland of Jamaica, which the news of the diſembarkation of the Spaniards helped to diſpel, and Col. Quarrell was conſidered as the ſaviour of his country. The dry weather was ſetting in, and had the Maroons had time to reſort to the uſe of fire, the whole iſland muſt have been deſtroyed; the ſlaves forced to depend upon their own foreſight for ſubſiſtence, would have been driven, in ſpite of themſelves, into a wild ſtate of exiſtence, and the diſtreſs of the coloniſts would have been dreadful. The news of the arrival of the Chaſſeurs and dogs was ſoon carried to the Maroons, and ſtruck a damp into their hearts: from that inſtant they became hopeleſs and depreſſed, and in leſs than a fortnight concluded a treaty of peace with General Walpole. The non-obſervance, or the irregular obſervance of this treaty on the part of the Maroons, gave riſe to a difference of opinion between the Lieutenant-Governor and General Walpole, and was followed by an act of the Aſſembly of Jamaica, decreeing a tranſportation of the tribe of Trelawney-Town Maroons, with a few exceptions. The juſtice of this act may be very ſeriouſly queſtioned, be the ground of policy what it may. To ſubmit, on condition of not being ſent off the iſland, was agreed by the Maroons, and it was their intention; but they did not ſubmit by a certain day appointed for their ſurrender. Now, the only queſtion in juſtice and reaſon appears to be, was the omiſſion of ſurrendering on that very day the conſequence of a determination to continue hoſtilities; or was the delay unavoidable, or the reſult of timidity?—The fact ſeems to be that ſome came in before that day, ſome on the day, ſome afterwards, from day to day, as they were encouraged by General Walpole to depend upon the faith of the white people; and in a fortnight all had ſurrendered but a ſmall party, who, fearing to truſt to the mercy of the coloniſts, retired to the heart of the woods; and theſe in the end ſurrendered in the belief of being admitted on the ſame terms as the reſt. In common contracts every ſtipulation muſt be conſidered by moraliſts according to the underſtanding of both parties; and he who binds another to what was evidently not mutually comprehended in the ſame ſenſe, may have law and power on his ſide, but not honeſty. We do not ſee how the general tranſportation of the Maroons can be defended on principle; and we are inclined to think that it can be as little defended on policy. They were not people tainted with revolutionary peſtilence; they were uncivilized, and in the outſet rebellious with the hope of obtaining their wiſhes; but after their humiliation, a prudent lenity obſerved towards them might have rendered them a valuable body to the colony, as is the caſe with the other tribes of Maroons now in Jamaica. Be this as it may, it is inconceivable that an aſſembly of

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men of ſenſe ſhould have acted on two ſuch oppoſite grounds, in tranſporting theſe people, as we find recorded in their own Reſolutions; one part being tranſported for *not ſurrendering by the time* appointed, and another that had abſolutely *ſurrendered before* the commencement of hoſtilities. The whole tribe was embarked and ſent off to Halifax, where they remained till their final removal to the colony of Sierra Leone. The occurrences relative to them while they reſided in North America, are detailed at ſufficient length by Mr. D.; and the part they took on their arrival in Africa in quelling an inſurrection of the Blacks already in the colony, is a ſtrong preſumptive proof that they might ſafely have been ſuffered to remain in Jamaica. The following extract is an account of their arrival in Halifax:

"The commiſſary, having left Jamaica with a perfect confidence of being authorized to put into execution the plan he had ſuggeſted for ſettling the Maroons, and conſidering the port of Halifax as intended only for a place to halt at till his Majeſty's pleaſure ſhould be known, had made every arrangement for carrying it into effect, and that no unneceſſary delay might be occaſioned at Halifax, the warm clothing for the Maroons had been made up during the paſſage. The clothes were made in a uniform manner, preſerving only ſuch diſtinctions in thoſe of a few of the officers as was thought proper to ſupport their authority for the welfare of the reſt. On the banks of the American coaſts the tranſports parted with the homeward bound fleet. One of them having ſeparated from the Dover and the other in a fog, arrived on the 21ſt of July in Halifax harbour, where the two others anchored on the 23d. About four miles below the town, the Dover was boarded by a man of war's boat, in which the commiſſary obtained a paſſage, and upon landing, found that an order had been iſſued by his Royal Highneſs (Prince Edward, now Duke of Kent) the commander in chief, to prevent any one being landed from the tranſports. A report ſo unfavourable to the Maroons had preceded them, that the inhabitants had expreſſed the greateſt fear of their being permitted to come on ſhore. The commiſſary, having waited on the Admiral in town, and on the Prince and the Governor at their houſes in the country, and delivered his letters; and having aſſured them of the orderly conduct of the Maroons ſince their embarkation, thought it proper to write ſome account of them, in order to give ſuch aſſurances as would remove all apprehenſion of the dangers with which the inhabitants had been alarmed. This ſtatement being communicated to his Royal Highneſs, and circulated among the principal perſons of the place, had its deſired effect.

"The curioſity of the Prince being greatly excited to ſee a body of people who had made ſuch an oppoſition to a regular military force, and who had for months protracted a war againſt ſo great a ſuperiority, deſired the commiſſary to attend him on board the tranſports. The Maroons were prepared for the occaſion, and being dreſſed in their new clothing, made a very handſome appearance. His Royal Highneſs, on going into the Dover, found the detachment of the 96th regiment drawn up on the after-part of the quarter-deck, their arms reſted, and muſic playing; the Maroon men in a uniform dreſs in lines on each ſide, the whole length of the ſhip, and the women and children forward, dreſſed clean and neat.

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The Prince was no leſs ſurpriſed with the novelty of the ſight and the decent and orderly appearance preſented by the Maroons, than pleaſed with the uniformity and propriety of their dreſs. Accuſtomed to view lines of men with a very diſcriminating eye, the juſt proportion of their limbs, their height, and their neatneſs, did not eſcape the notice of his Royal Highneſs. He remarked that they poſſeſſed in theſe an excellence not obſervable in the other claſſes of negroes he had ſeen, and ſaid he thought them well adapted to military ſervice. He ſpoke to ſome of the captains, who, in addreſſing him, called him *Maſſa Prince*, and *Maſſa King's Son*. His Royal Highneſs, though acquainted with the circumſtances under which they were, and that Halifax was only a place of temporary reſidence, could not view ſuch ſtrength and vigour in a ſtate of inactivity, without a wiſh to have them uſefully employed. At this time the French ſquadron under Richery was off the coaſt to the northward, and had been committing ravages on the fiſhing ſtations of Newfoundland. From the magnitude of his force, it was not unlikely that he would attempt a deſcent at Halifax, where every preparation was making to receive him. The fortifications, however, were not ſufficiently completed ſo as to bid him defiance, and the Prince, in order to accelerate the finiſhing of them, propoſed to permit the landing of the Maroons, provided they would work on the citadel, a very extenſive fortification, intended for the defence of the town, and lately begun to be erected. On the propoſal being communicated to them, they unanimouſly declared that they would work or do any thing for Maſſa Prince, or for Maſſa King, freely and without pay. And here it may be obſerved that it was not only in Nova Scotia that they manifeſted their reverence for the very name of the King; he had ever been a favourite with them in the mountains of Trelawney. Negroes in general have no notions of equality: among themſelves ſome families are held in higher eſtimation than others, and no people pay a greater deference to their ſuperiors than they to their chiefs. When the negroes in St. Domingo were excited to take arms againſt the royaliſts, it was under the idea that the latter were rebelling againſt the will of the King. The teſtimony of loyalty given by the Maroons, could not but be pleaſing to Prince Edward, but his Royal Highneſs would by no means accept of their ſervices without a compenſation, and they agreed to receive the uſual pay of ſuch labour. It being the height of ſummer, temporary houſes were made of boards, and others hired for them near the town and citadel; ſome tents were pitched, and the Governor allotted the barns of his farm near the place for the ſame purpoſe. The whole body was accordingly landed and marched to their quarters. Providing for them in this ſituation was extremely expenſive, every neceſſary article of life increaſing in value. In a ſhort time this dreadful banditti were conſidered as a great acquiſition to the country. The little money they brought with them, and what they acquired by their labours, was ſpent in the town, whence alſo the neceſſary ſupplies for immediate uſe were furniſhed, ſo that intelligence of their reembarkation would now have been moſt unwelcome. The lines of the citadel were raiſed with rapidity, and the Maroon-baſtion, completed unthe direction of Prince Edward, will long remain a monument of the active induſtry of the people whoſe name it bears. Pleaſed with the conduct and utility of the Maroons, and the advantages already flowing from their ſhort reſidence, the governor of the province haſtened to acquaint his Majeſty's miniſters with the happy iſſue of their landing; and, in a letter

to the Duke of Portland, repreſented the pleaſure expreſſed by the Maroons, and their deſire of being ſettled in the country. The kindneſs with which they were received, their removal from the tranſports in which they had been long confined, and the pleaſant ſtate of the weather at the time they arrived, were juſt grounds for the ſatisfaction they expreſſed, and a general joy was diffuſed both among them and the inhabitants on the arrival of the diſpatches relative to them from the Duke of Portland, which were received by the Governor nearly about the time they were expected. In theſe diſpatches his Grace recommended the Maroons to the care and protection of the Governor, and gave inſtructions for their being ſettled in the province of Nova Scotia, provided it could be done without injury to the colony. The liberal intentions of Jamaica teſtified in the commiſſary-general's commiſſion, where the vote of 25,000l. was received, was generally conſidered with great ſatisfaction, and the Governor highly pleaſed with the charge, undertook to make ſuch arrangements for the ſettlement of the Maroons as he judged proper, to which the commiſſary, on the communication of the Duke of Portland's letter, thought himſelf under the neceſſity of implicitly ſubmitting."

We ſhall not enter into an examination of the proceedings in Haliſax, and the ſubſequent diſpute between the Governor of Nova Scotia and the legiſlature of Jamaica, reſpecting the eſtabliſhment provided for the Maroons, and the ſums of money voted for their uſe; in which there ſeems to have been great miſunderſtanding and much miſmanagement, that ultimately laid on this country a burden which it had no right to ſuſtain, but which it could not avoid without the greateſt barbarity.

The remaining part of Mr. D.'s work is perhaps the moſt intereſting of the whole, containing, what was much wanted, the hiſtory of Jamaica for the laſt ten years, and an account of the preſent ſtate of that iſland. The improved ſituation of the Negroes is highly gratifying. When coercion, humanely exerciſed, produces a happineſs which unlimited freedom cannot attain, it does not merit that reproach which ſo generally attaches to the very name of ſlavery.—The power of following the bent of will, though the ſource of much enjoyment, cannot be general. It is the doom of man to labour; and that ſcheme, call it by what name we will, is the wiſeſt, which moulds that doom with the greateſt portion of happineſs. A ſenſe of religion, of the fallen ſtate of man, and a lively hope of a bleſſed immortality, are conſolations and comforts that may be univerſally ſpread. Theſe it is incumbent upon the government of every country to aſſiſt all its ſubjects, of whatever denomination, to attain; theſe, we are of opinion, it is incumbent upon the legiſlatures of the Weſt India iſlands to provide the negroes with opportunities of attaining. The laws relative to the extenſion of the bleſſing of Chriſtianity in Jamaica are unavailing; and the abſurdity upon the face of them is almoſt enough to create a ſuſpicion that the legiſlature never had an idea of accompliſhing the object of them. The law enacts that every clergyman ſhall wait at his church on Sunday, before or after ſervice, a certain time, for the baptiſm and inſtruction

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of ſuch negroes as ſhall preſent themſelves to him. "Eſtimating the number of the clergy," ſays Mr. D. "by the pariſhes in Jamaica, there is not above one to 1,500 white people, nor above one to 15,000 of the general maſs of inhabitants. Pariſhes form large diviſions of the iſland, and might rather be called counties, as may be judged by recollecting that there are only twenty in the whole iſland, a number which we find nearly equalled in the limits of ſome ſmall country towns in England. The abſurdity of a clergyman waiting at his church for the arrival of 10,000 catechumens, ſome of whom, with the utmoſt expedition, could not perform in three days the journey they would have to take, is too glaring to need being pointed out." We earneſtly recommend to thoſe whoſe office it is to attend to the maintenance of our religion, to peruſe the plan, offered in this volume, of propagating Chriſtianity among the negroes; and if, on inveſtigation, it be found impracticable in the form preſented, to build at leaſt ſome ſcheme upon it, to extend to the negroes the healing and conſolatory balm of redemption and ſalvation through Chriſt. We do not, however, mean to give an idea that we think Mr. D.'s ſcheme impracticable; on the contrary, it appears to us ſimple and rational, calculated to ſpread the influence of the Church of England over the minds of a large portion of our fellow-creatures, and to preſerve them from thoſe ſchiſms which are always dangerous to a ſtate.

To do complete juſtice to Mr. Dallas's work, we ſhould poſtpone our review of the parts we have not yet touched upon, which our readers may obſerve by turning to the conciſe analyſis we gave of the different letters in our laſt number, but recommending the work itſelf as one that has a juſt claim to a place in the library of all who read, we ſhall content ourſelves with adding ſome brief miſcellaneous obſervations. On the ſubjects of the ſlave trade and ſlavery, the opinions on both ſides are fairly ſtated, and though Mr. D. evidently appears a friend to the planter, he is above drawing a veil over the defects of the colonial ſyſtem. While he takes pleaſure in dwelling upon the improvements that have been made, he boldly advances the charges againſt them, and ſhows what they have yet to do to triumph over the clamours of their adverſaries. The evils attendant upon the law, that makes the negroes' chattels liable to be ſeized by an officer of juſtice, to be torn from their families and homes, and ſold to the higheſt bidder for the payment of a debt; and the ſcandalous neglect, or treacherous manœuvres of certain legal agents, call loudly for conſideration and amendment. The iniquitous practices of ſome of thoſe men who have been appointed attornies, that is, agents, to eſtates, are admirably and fully expoſed in Letter XIX, which concludes with an anecdote that we cannot refrain from extracting.

"Before I conclude this letter, I will relate an anecdote which will illuſtrate the ſubjects of it, more than a volume of reflexions. A gentleman

man, who had long been a merchant in Kingſton, and who was afterwards a cuſtos of one of the pariſhes of the county of Middleſex, had for many years lived in the cloſeſt friendſhip and intimacy with another merchant of the ſame town, who traded to Liverpool, where he afterwards eſtabliſhed an eminent commercial houſe. The cuſtos, ſo let me call him, though it was not till afterwards he roſe to that dignity, originally kept a ſmall ſtore or ſhop, in Kingſton; which enabling him to provide a good table was the foundation of the attachment of the Liverpool man, who was alſo, at the commencement of their friendſhip, a ſmall ſtore-keeper. Unluckily for that friendſhip they became rivals; both loſt their hearts to one lady, who preferred and maried the cuſtos; a ſucceſs that never was to be forgiven by the rejected lover, who, however, preſerved the ſemblance of attachment to his friend, till a fatal opportunity occurred of ſtriking a deadly blow. In the courſe of buſineſs the cuſtos, as attorney, became poſſeſſed of ſome demands, in right of others, upon an eſtate which lay very remote from his reſidence, and againſt which a bill was filed. It was taken under the protection of the court of chancery, and the cuſtos, coming forward as a conſiderable creditor, was appointed receiver. In this ſituation the eſtate remained about thirty years, during which time, the receiver managed to buy up for himſelf moſt of the other claims upon it. He worked a gang of his own negroes on it, and proceeded in the routine neceſſary to ſwallow it up; but in ſpite of every thing, the perverſe and obſtinate ſoil abſolutely cleared it of its incumbrances. This, however, was known only to the cuſtos, for the original proprietor was dead, and the perſons to whom the eſtate lawfully belonged, had long ceaſed to think of a property of which the only thing they had ever heard was, that it was ruined, and irrecoverably gone. The cuſtos at length unboſomed himſelf to his friend the Liverpool man, whom he commiſſioned to find out the proprietors, and to purchaſe their title for him at the moſt moderate price. The eſtate had been ſettled on the original proprietor's daughter and heireſs, who had married a poor clergyman in Cheſhire or Lancaſhire. The remote and obſcure reſidence of this couple was diſcovered, but the reverſion of the eſtate being veſted in their ſon, who wanted two years of being of age, a delay was made till the buſineſs could be puſhed and concluded at once, without giving a notice, which in the courſe of two years might have led to an enquiry that muſt have defeated the object. The delay, however, proved no leſs deſtructive to the cuſtos's ſcheme; for the Liverpool man, chewing the cud of diſappointed love, betrayed his friend, and made his ſecret the means of arranging ſome private plans, and of advancing his own intereſts. The lands in queſtion lay between two very valuable eſtates of a man of moſt opulent fortune, who was one of the Liverpool man's correſpondents. Such a range of rich ſoil was in itſelf a moſt deſirable object to the poſſeſſor of a contiguous property, but it was beſides rendered of ineſtimable value to him, from its containing a part of the bed of the river, which afterwards ran through his own eſtate and turned his mills. He had always caſt his eye upon it, and was determined, if poſſible, to obtain it at any price. The knowledge of this beſet the imagination of the Liverpool man, who having ſome delicate arrangements to make with the rich man, in which his own intereſt was concerned, determined to make him, and not the cuſtos, the maſter of it, for little or nothing; by which he ſmoothed ſome untoward occurrences, and ſecured the conſignment of a thouſand hogſheads of ſugar, which he had ſome grounds for fearing

would be taken from him. Having made his conditions, he unravelled the plot, to the rapturous aſtoniſhment of his correſpondent, a few months before the clergyman's ſon came of age. Too impatient to wait, the happy correſpondent flew immediately to the poor dwelling of the unconſcious heireſs, and having properly introduced the ſubject to the clergyman, offered two thouſand five hundred guineas for the title. Little leſs enraptured than the gentleman himſelf, the clergyman declared that he thought it a very bold offer for an expectation which he had long conſidered of no value. The gentleman aſſured him, that as he had the means of going to law, he meant, if he became the purchaſer, to run all riſks, and to ſpare no expence in recovering the eſtate. The overjoyed couple, who could not ſee through the maſs of two thouſand five hundred guineas any thing half ſo ſubſtantial in the clouded proſpect of a Weſt Indian property, were eager to conclude the bargain, and by legal inſtruments of conveyance diſpoſed of their rights; and ſhortly after, their ſon coming of age, the full title in fee was made over to the purchaſer, who taking all his meaſures by the Liverpool man's advice, loſt no time in eſtabliſhing his acquired title. He haſtened to Jamaica, and at a conſiderable expence brought the receiver to an account. The cuſtos was all amazement, and not being able to pay the amount of the balance in his hands, not only gave up the eſtate to the purchaſer, but alſo made over a large tract of land belonging to himſelf in the eaſtern part of the country. The eſtate has been conſolidated and improved, and is now one of the firſt properties of its ſize in the iſland."

And does this man of opulent fortune yet exiſt on earth? or are his heirs in poſſeſſion of this ill-gotten eſtate? If he be alive, and think he has a ſoul, let him ſee to it. Is he young and vigorous? He will grow old and decrepid. Is he old and decrepid? Death ſtares him in the face. In the world whither he is haſtening, what hand does he expect will be held out to receive him? Spirits akin to the defrauded family? Unhappy man! if thou haſt yet time to reflect, ſeek out, more anxiouſly than thou ſoughteſt them before, the guileleſs pair, whoſe ignorance betrayed them to the act which made thee maſter of their property: thy title may be regiſtered on earth, theirs continues paramount in the regiſtry of Heaven: ſeek them out, while yet thou liveſt, and by a full reſtitution make all the reparation in thy power to them, and to that all-ſeeing Being, in whoſe ſight one virtuous deed outweighs all the wealth that avarice itſelf could graſp in imagination.

Before we lay theſe volumes by, we muſt obſerve, and we do with the greateſt pleaſure, that the events which have occurred during the laſt ten years have taught leſſons of wiſdom in every quarter of the globe; and the Weſt Indies have improved by thoſe that have fallen to their lot. Notwithſtanding the repulſe of Buonaparté in St. Domingo, and the diſtracted ſtate of the negroes in that iſland, Jamaica does not ſeem to be in the danger which it was natural to fear. Mr. D. propoſes plans for its further ſecurity, but they require time, at leaſt that of ſettling the interior of the country with white inhabitants.

tants. However, both this and the plan of embodying county rangers, to be conſtantly traverſing the iſland, are well worthy the attention of the colonial legiſlature.

A Non-Military Journal, or Obſervations made in Egypt, by an Officer upon the Staff of the Britiſh Army; deſcribing the Country, its Inhabitants, their Manners and Cuſtoms; with Anecdotes, illuſtrative of them. In a Series of Letters. Embelliſhed with Engravings. 4to. Pp. 150. Cadell and Davies. 1803.

THE public has been ſo inundated with journals, accounts, &c. of Egypt, ſince our glorious campaign in that country, that there hardly ſeemed room for any future obſervations on the ſubject. But the writer of the preſent work has tried to find a new mode of gaining attention, by profeſſing, while engaged in very active and very dangerous military ſervice, to write a journal in which military events are to have no place.

This book conſiſts of eleven letters, which the author tells us, in his preface, are addreſſed to a lady he has ſince married. He has alſo choſen to imitate the arrangement of the Arabian Nights, and every letter ends abruptly, like each night of the firſt part of that work, with the obſervations of Carlos Ben, for ſo the author chooſes to ſtyle himſelf, "As, (to uſe his own words at the end of the firſt letter) in the words of Scheherazade, in the Arabian Nights' Entertainment, *that the day beginning to dawn* I will defer my deſcription of the town until to-morrow night." This may be very pretty in a correſpondence between two young lovers, but, like many other little circumſtances that muſt occur in ſuch a correſpondence, however agreeable to the parties themſelves, will be little intereſting to the public.

The author informs us he is a native of our ſiſter iſland, of which we find ſome traces in his phraſeology, ſuch as the expreſſion "a *drink* of excellent good water." And the confuſion of the ſign of the future tenſe in the following parody of a well known ſarcaſm where he ſuppoſes an Arab ſoldier lying behind a breaſtwork to ſay—"While I keep cloſe behind the work I can't well be hit; but the moment I get up to run away, I become a large and expoſed mark; therefore will I—

"Lie ſtill as I'm wiſe,
I'll be ſhot if I riſe."

It is ſingular enough that in a book profeſſing itſelf to be "a Non-Military Journal," the longeſt, and as we think the moſt intereſting letter in it, ſhould be chiefly engroſſed by a military object, viz. A deſcription of the diſcipline and internal arrangement of a Turkiſh army; but on this occaſion we may apply to the author (a ſoldier) the line of Horace—

"Naturam expellas furcâ tamen uſque recurret."

From this part, Letter VIII. we lay the following extracts before the reader.

" This army, to begin with the officers, with the exception of perhaps a dozen, is compoſed of men of the loweſt birth, of no education, adventurers, or fellows formerly ſervants of ſome great men in Turkey, out of which country no perſon of family or property ſcarcely ever ſtirs, that deſcription of man preferring to remain at home in quiet and indolence, enjoying his women, pipe, and coffee. In *ſuch* an officer the Turkiſh ſoldier naturally puts no kind of confidence, but looks upon him as an *animal*, which in truth he is, equally ignorant with himſelf; never reſpects, ſometimes dreads, and always deſpiſes him.——So much for the Turkiſh ſubaltern officer.

" Some of their leading men do not at all want ſenſe, are clear-ſighted and cunning; ſuch is the Pacha, ſuch Caya Bey, and Taya Bey, (commander of the Albanians,) and theſe are zealous active men too. The vizier, with uncommon good and pleaſing manners, indeed *highly polished*, is, when talking of him as a ſoldier, a complete old woman, which, though a very good thing in its proper place, does not at all do at the head of an army!!

" Clever men are afraid to venture into their ſervice, for a moment's jealouſy or diſlike might coſt them their heads!!! This is a common puniſhment in the Turkiſh camp, to which we are now ſo habituated as to become almoſt callous, and ſo inſenſible as ſcarcely to ſhudder at hearing of ſeveral unfortunate ſufferers!!

" An inſtance recently occurred, when I believe four or five loſt their heads for attempting to force their way paſt a Britiſh ſoldier on ſentry; yet, without this horrible mode of enforcing diſcipline, the Turkiſh army could not hold together; indeed it ſcarcely can be ſaid to do ſo as it is.

" A certain number of Beys are ordered to take the field, and with them a given number of men; they force their farmers (if one may be allowed the term) to follow them, each man taking with him his own horſe, arms, accoutrements, ammunition, and all appointments at his own expence. The motley groupe aſſembles round its chief, officers are nominated, ſtandards are choſen, perhaps 30 or 40 among 200 men, each leſſer group has its ſeparate ſtandard, and all following, *en foule*, one particular flag when on the march."

The following circumſtance, conſidering the preſent ſituation of this country and France, is worthy of ſerious conſideration.

" You will be ſurprized when I tell you that ſeveral French ſoldiers have deſerted to the Mamelukes!!! How they can be ſo baſe, and ſo loſt to manly feeling, I cannot conceive; for they ſubject themſelves not only to every thing that is *humiliating*, but *disgraceful* to *human nature*.

" I ſhould hope and believe that we *will* not ſuffer theſe ſoldiers to remain in the country, for their ſtay would be replete with miſchief, and indeed of the moſt ſerious kind: in truth, there is no knowing what the extent of the evil would be; for, as any individual is liable to become chief of the Beys, why ſhould not one of theſe intriguing Frenchmen *who possibly may be sent on purpose*, gain ſuch aſcendancy by a diſplay of talent, energy, and activity of mind and body, (which they fully poſſeſs,) as to win the hearts of the Mamelukes, and not only incline them towards the French, but

but enſure their alliance and active aſſiſtance at any future period when France may again attempt to conquer this country. I could ſay more upon this ſubject; but as neither of us are politicians, I will poſtpone my opinion until we meet."

By the way "neither of the parties are politicians." We do not ſee why the gentleman ſhould be more deſirous of giving his opinion on the ſubject to the lady vivâ voce than by letter.

We ſelect the following account of the partiality the Arabs have for the Engliſh in contra-diſtinction to the French.

"To prove to you how decidedly we are favoured, without entering into any more reaſons why it ſhould be ſo, I will ſtate to you ſome curious facts:

"No Frenchman has ever dared to ſtraggle even a few hundred yards from his garriſon without the certainty of being murdered.

"No diſpatches have ever been ſent by the French through the country, or boats up the Nile, without very ſtrong eſcorts.

"We, on the contrary, employ ſingle dragoons to convey our diſpatches all over the country; officers ſervants with baggage, individuals of every deſcription conſtantly paſs between Alexandria, Roſetta, and Cairo, without any one ſolitary inſtance having occurred of an outrage being committed in any ſhape.

"Our boats are ſent up to Cairo laden with ammunition, ſtores of all kinds, and proviſions, without a creature in the boat but the Arabs, and never require a ſingle ſoldier to protect them!!!

"The following anecdotes are proofs of a more *active* preference towards the Britiſh:

"An officer's ſervant, croſſing the Deſert between Etko and Roſetta, late in the evening, was taken ill, and found lying in the ſand by ſome Arabs; they took him to their home, treated him with uncommon kindneſs and attention, were ſcrupulouſly careful in reſtoring to him all his baggage, which, together with him, they brought ſafe to Roſetta the third day.

"Near Foua, a captain of the navy had ſtraggled from his boat, was ſeized by ſome Arabs, who, from the ſimilarity in his uniform, miſtook him for a Frenchman, had plundered and ſtripped, and were actually about to murder him, when one of them, more ſagacious and humane than the reſt, tore a button from his coat, ſuſpended his execution, ran to the bank of the Nile, and ſeeing an Engliſh boat, produced the button to the ſailors, who acknowledged it by calling out *Ingles*; he inſtantly returned to his party with the information, who as quickly releaſed their captive, reſtored to him his effects, and eſcorted him in ſafety to the boat."

Thoſe parts, however, that relate to the domeſtic economy and manners of the natives, are by no means deficient in merit. This picture of Turkiſh indolence is well drawn. Speaking of the plantation of trees that ſurround Roſetta, the author ſays—

"Nothing can be more grateful than an afternoon's ſtroll into theſe wilderneſſes, where you find fruit-trees of various deſcriptions—orange, citron, lemon, fig, banana, olive, &c. &c. &c. and the noble date tree o'er-topping every other and breaking the uniformity. All theſe appear to be thrown indiſcriminately together, and growing in the wildeſt luxuriance, afford a

perfect ſhade and cool retreat for the inactive being that I mean to preſent you in the ſhape of a Turk.

"Figure to yourſelf this creature, too lazy to enjoy the *ſtill freſher* air, by walking upon the banks of the Nile; riding his Booricos (ass) to one of theſe gardens, attended by boys, who carry his pipe, coffee, cuſhion and carpet—there ſtretched out under a tree, *apparently* wrapped in weighty abſtraction, *ſeeming* to meditate ſome great *coup*, (while he puffs the ſmoke through his noſtrils.

"Appearing to ſeek this retreat to feed upon his fancy, immerged in the *ſemblance* of deep thought,

he thinks of nought——but——

coffee—pipe—pipe and coffee. The maxim of this brute ſeems to be, let the morrow take care of itſelf—ſufficient to the day is the evil thereof.* Ignorant, ſuperſtitious, intolerant and ſupercilious is the character of this ſelf-ſufficient being, *our Noble Ally*, whoſe haughty pride, vanity, and conſummate arrogance, added to the immoveable deteſtation with which he looks upon us, and the inveterate horror in which he holds us as Chriſtian dogs and infidels, places him in ſuch a point of view, in ſuch a light to the eye of a civilized being, that one is almoſt tempted to wiſh a partition of the Turkiſh empire between *Chriſtian* powers, to teach theſe Muſſulmen that we are at leaſt human beings, and the creatures of the ſame maker."

As we find *Muſſulmans* in another place, we ſuppoſe *Muſſulmen* here is an error of the preſs, and therefore ſhould not have noticed it, had it not been now too often adopted by careleſs or ignorant writers, who ſeem to think Muſſulmen a compound Engliſh word, whereas, in fact, they might with as much propriety write Germen and Romen, inſtead of Germans and Romans.

Speaking of the Ophthalmia, to which the inhabitants of Egypt are ſubject, the author ſays, "I ſhould doubt whether a black ointment, with which, by way of ornament, they paint the eyelids and eyelaſhes, tends much to benefit the eyes! They never pay or receive a viſit without daubing themſelves in this way, which is frightful." This is a curious proof of the immutability of eaſtern faſhions; the ſame practice among the Medes in the time of the elder Cyrus is recorded by Xenophon, and we are told in the Sacred Scriptures, that at a ſtill earlier period Jeſabel uſed to paint her eyes. Luckily our faſhions in the weſt are more changeable, or elſe we ſhould now ſee the hair of our countrywomen ſtill plaiſtered with powder and pomatum, a cuſtom to the unprejudiced eye at leaſt as *frightful* as this ornament of the ladies of Roſetta. We, however, ſpeak here of the ambroſial treſſes of the ladies of Britain—we have not a word to ſay in favour of the female brutus, or the Bond-ſtreet crop.

On the whole this is a pleaſing book, and we have no other fault to find with the ſtyle than the affectation occaſionally of a little pertneſs of phraſe, and a too frequent introduction of French ſentences, a practice which we always muſt deprecate.

"* Taken in a bad ſenſe."

Of

Of the plates, which are three, two are in direct oppoſition to the title of the work, one being a view of the landing of the Britiſh army in Aboukir Bay, and another the repreſentation of a ſoldier in the French dromedary corps.

As the author is now a married man, the *intereſting circumſtance* he mentions with ſome degree of incredulity in his fourth letter, "that a medicine taken by a woman will affect the infant at her breaſt," we truſt, will not long continue an object of great wonder to him.

Overton's *True Churchmen aſcertained.*

(Continued from P. 144.)

IN his ſixth chapter Mr. O. treats of juſtification; and we cordially agree with him that "a more important inquiry cannot occupy the attention of rational creatures." But here, as in other parts of his book, we have to complain of a want of preciſion both of thought and of expreſſion. It is not, indeed, very difficult to aſcertain his ſentiments on the ſubject; but we are rather left to collect them from obſcure hints and oblique inſinuations, than fully informed of them, at once, in manly, open, and ingenuous language.

We are all aware of what moment it is, in every diſcuſſion, to define with accuracy the terms employed. In the preſent inſtance the firſt queſtion is, what is meant by juſtification? "Our views of this particular," ſays our author, "are fully expreſſed by Archbiſhop Cranmer, in his 'Diſcourſe of Juſtification,' on reviewing the erudition of a Chriſtian man. To be juſtified, this prelate here ſhews, is to 'have the forgiveneſs of our ſins, to be reconciled to God, to be accepted, and reputed juſt and righteous in his ſight." (P. 179.)

To this definition, or rather deſcription of juſtification, provided it be rightly underſtood, we have no objection. But it is ſingular enough that the very firſt cenſure which, on this ſubject, Mr. O. paſſes againſt his opponents ſhould tend directly, in its conſequences, to overthrow the opinion of Cranmer. Biſhop Watſon, Dr. Hey, and Mr. Daubeny "talk," he ſays, "of two juſtifications, which they denominate our *firſt* and our *final* juſtification. The *firſt*, they teach, is all that is attainable in this life, and means our admiſſion into Chriſtianity or a Chriſtian ſociety, and belongs to all profeſſed Chriſtians without exception." (P. 179.) According to our author, theſe divines are here guilty of a twofold error, the firſt conſiſting in making a diſtinction of juſtification into *firſt* and *final*; the ſecond in making our *firſt* juſtification ſynonimous with baptiſm. Of the former, he ſays, "it may ſuffice to obſerve, that no ſuch diſtinction can be found in any of the legitimate writings of our Church. Certainly there is nothing like it in her Articles and Homilies on the ſubject." (P. 180.) Now it may be true that, in the Articles and Homilies,

ſuch diſtinction is not formally, and *in terminis*, laid down; but it is there in ſubſtance, if not in words. Mr. O. we preſume, is aware that juſtification is a complex term, ſignificant of ſeveral ſimple notions; and, like all ſuch terms, put ſometimes for one of theſe notions, ſometimes for another. That it is often ſynonimous with remiſſion of ſins, both in Scripture, and in the language of the Church, we need not attempt to prove, becauſe this is one ſenſe of it in Cranmer's deſcription, which our author has adopted. But did Mr. O. never hear of its being likewiſe uſed to denote the ultimate completion of God's favour to man, by putting him in actual poſſeſſion of ſalvation or eternal life? The very article which treats of this doctrine ſhould have taught him better. For a fuller explanation of its meaning, the article refers us to "the Homily of Juſtification:" but the title of the homily is, "Of the Salvation of Mankind." Can any thing be clearer than that, in this inſtance, the terms *ſalvation* and *juſtification* are ſynonimous? The phraſeology, indeed, is perfectly natural; for ſalvation is, in truth, the ultimate evidence of man's being juſtified. Nay, our author himſelf, who, when he is not upon his guard, and has not the ſupport of his ſyſtem immediately in view, can "talk like other folk," employs the ſame language preciſely. In the very opening of his ſubject he ſays, "It is moreover already obvious, that on this point too, in eſtimating the judgment of our Church, we muſt keep in view her ideas of man's diſeaſe, eſpecially her notions of his natural impotence in reſpect to divine things. It follows indeed, of courſe, from hence that ſhe muſt either repreſent him *as ſaved wholly by grace*, or *as not ſaved at all.*" (P. 178.) Here it is manifeſt that, in the author's idea, *to be ſaved* is the ſame thing as *to be juſtified*; and if it be true, which Mr. O. we preſume, will not deny, that men obtain the forgiveneſs of their ſins before the actual enjoyment of heaven, it follows that the former may be called their *firſt*, and the latter their *final* juſtification, not only without any impropriety, but with the utmoſt ſtrictneſs of philoſophical truth.

In the Homilies, in fact, the phraſes *to be ſaved*, *to be juſtified*, and *to obtain remiſſion of ſins*, are, every where, uſed promiſcuouſly and indiſcriminately. The above diſtinction, therefore, is neither in itſelf unfounded, nor unknown to the Church. And, with reſpect to the other alledged miſtake, of making juſtification ſynonimous with baptiſm, Mr. O. is ſtill more unfortunate. For if, in baptiſm, is conferred the remiſſion of ſins, then is baptiſm the ſame with juſtification, or at leaſt the means by which it is conveyed. When, therefore, the Homily on Salvation ſays, "Our office is not to paſs the time of this preſent life unfruitfully and idly, after that we are baptized or juſtified;" (Hom. p. 24.) where the terms *baptized* and *juſtified* are uſed as exactly of the ſame import; the expreſſion is not caſual and inaccurate, but employed on purpoſe, and in perfect conſonance with the uniform language of Scripture and the Church, which annexes remiſſion of ſins to baptiſm.

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Mr. O. however, has two notable arguments to prove this opinion of his opponents abſurd; but unluckily the abſurdity is all his own. The firſt is founded on Dr. Hey's allowing that the XIIIth. Article, intituled, "Of Works before Juſtification," is "chiefly intended for nominal Chriſtians." "But, if baptiſm," ſays our author, "or the bare admiſſion into the Chriſtian religion, means the ſame as juſtification, what ſenſe is there in this Article, or in the doctrine it maintains, as applicable to ſuch perſons? Can they who are already admitted into Chriſtianity do works *before* they are admitted into it." (P. 180.) Mr. O.'s ſecond argument is likewiſe drawn from expreſſions of Dr. Hey, who ſpeaks of *loſing* our juſtification, and of being *reſtored* to it. "Then," argues our ingenious author, "if juſtification be the ſame as baptiſm, in order to regain it we muſt be baptized. Juſtification, Dr. Hey alſo ſays, is ſuppoſed *variable*; ſometimes *increaſing*, ſometimes *decreaſing*. But how can our baptiſm *vary*, and be increaſed and decreaſed?" (P. 181.)

We are tempted to ſuppoſe that, in theſe two paſſages, the learned apologiſt intended to be witty; but we would, as friends, adviſe him to be more diſcreet for the future. Wit is a very dangerous weapon for thoſe who are unable to wield it. We would alſo adviſe him to be very ſuſpicious of the ſtrength of his powers of "reductio ad abſurdum," when he ventures—O quam diſſimilis!—to direct them againſt ſuch divines as the Biſhop of Llandaff, Dr. Hey, and Mr. Daubeny. In the preſent caſe, unleſs Mr. O. can prove that, while theſe eminent men teach that juſtification or remiſſion of ſins is obtained in baptiſm, they likewiſe teach that it is obtained in no other way, his wit becomes, at once, a "caput mortuum." But, to ſay the truth, his good nature is equal, at leaſt, to his wit; for, in his very next paragraph, he candidly produces, from the Homily on Salvation, (p. 17.) a paſſage which completely refutes his own reaſoning, and renders it ridiculous. "They, which in act or deed do ſin after their baptiſm, are waſhed by Chriſt's ſacrifice from their ſins," or, as our author, in direct oppoſition to himſelf, explains it, obtain, (we ſhould rather have ſaid recover,) this bleſſing of juſtification, "when they *turn again to God unfeignedly*." (P. 182.)

But "ſome of theſe divines," Mr. O. tells us, and refers, in the margin, to Biſhop Fowler and Dr. Balguy, "confine juſtification wholly to the *pardon of ſin*; and this they often ſo explain as to mean very little except our reformation." (Ib.) We do not underſtand what our author intends by this ſlovenly expreſſion; we know not whether it be the *pardon of ſin*, or *juſtification*, which theſe divines ſo explain as to make it mean very little except our reformation. Till, therefore, we are more fully informed, we will venture to ſuppoſe that Mr. O. has miſtaken them, and that they ſo explain neither the one nor the other. Dr. Balguy's book we have not at hand; but in the pages of Biſhop Fowler, referred to by our author, we can aſſure our readers that there is not one word which has even a remote relation to this ſubject. If there be, however, any divines who confine

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juſtification wholly to "*the pardon of ſin*," we are ready to own that we think them wrong; for, by the gracious tenor of the covenant of grace, he who attains even the firſt juſtification, is not only forgiven, and freed from the penalty due to his paſt ſins, but is moreover, on account of the ſatisfaction of Chriſt, reconciled to God, admitted to his favour, and entitled, on performing certain conditions, to a glorious and everlaſting reward. This notion of juſtification, however, is exceedingly different from that of Mr. O. who evidently holds, as a good Calviniſt muſt, that it conſiſts in imputing to each of the elect the whole righteouſneſs, or active obedience of Chriſt: in conſequence of which imputation they are not only pardoned, and treated as if they had never ſinned, but are actually conſtituted perfectly righteous, and deemed to have punctually fulfilled the law in their own proper perſons.

Now if this be the true notion of juſtification, we cannot help adopting the concluſion, though Mr. O. plainly regards it as abſurd, which follows, he alleges, from the reaſoning of Mr. Ludlam, and which is this; "that the juſtification of a ſinner in the court of heaven is utterly impoſſible." (P. 182.) The concluſion, on Mr. O.'s premiſes, is, in fact, undeniable. It is clearly impoſſible, and a contradiction in terms, that he who has once been actually a ſinner can, either by any act of his own, or by any act or judgment of another, be ever made *not* to have been a ſinner. But the conſequence which Mr. O. draws from this ſelf-evident propoſition is falſe. Suppoſing Mr. Ludlam's concluſion to be well founded, "All," ſays our author, "that God Almighty himſelf their Maker and Preſerver, and Jeſus Chriſt their Redeemer, Advocate and Judge, *can* do for creatures ſo circumſtanced is to *pardon* them." (P. 183.) Let us try this argument by putting a caſe which may certainly happen, and which is perfectly analogous to our ideas of the matter. A ſubject rebels againſt his ſovereign, who, deſirous to reclaim, and unwilling, as he juſtly might, to deſtroy him, makes him the following gracious propoſal. "Although your crimes have been great, and deſerving of the ſevereſt puniſhment which I can inflict; yet if you will, even now, return to your allegiance, and, for the future, ſerve me with fidelity, I will, on account of my ſon's interpoſition in your behalf, forget what is paſt; and not only ſo, but will advance you to a ſituation of truſt and dignity." Thus preciſely does the goſpel repreſent the Almighty as dealing with ſinners; and, "ſurely," to uſe Mr. O.'s own language, "this means ſomething more than our *bare pardon as criminals*. It is treating us as if we had never offended, and exalting us to the higheſt privileges and honours." (Ib.) The benefit offered is great; and the language in which it is offered, intelligible. But, according to Mr. O.'s ſcheme, the prince muſt ſay to his rebellious ſubject, "you have, it is true, diſobeyed the laws, and been guilty of treaſon; but my ſon's obedience has been uniform and perfect. This obedience of his if you will embrace, lay hold of, apprehend, and apply to yourſelf, ſo that it may become your own perſonal

personal obedience, it will constitute you perfectly innocent; the necessary consequence of which will be that you never have disobeyed the laws, and never have been guilty of an act of treason. On this condition, and on this alone, I consent to be reconciled to you, and to promote you to high preferment." The man to whom this proposition is supposed to be made would have faculties very different from ours, if he comprehended what his sovereign meant. And yet this is the jargon in which our evangelical teachers delight to talk of man's justification in the sight of God!

Mr. O. himself, notwithstanding his attack on the reasoning of Mr. Ludlam, is obliged to confess that justification, in his sense of the word, "is not only perfectly *distinct* from pardon, but absolutely *incompatible* with it." (P. 186.) After his approbation of Cranmer's sentiment, who makes forgiveness of sins an essential part of it, this must, surely, seem sufficiently strange. He would intimate, however, that this incompatibility takes place only when justification is "restricted precisely to the practice of human tribunals. A man cannot there be both pardoned and justified at once. To be pardoned he must be supposed guilty; to be justified he must be supposed innocent." (Ib.) But can a man, we ask, at any tribunal, whether human or divine, be both innocent and guilty at the same time? Or is the supposition at all less absurd than that two and two are equal to ten? If all men, therefore, are really sinners, Mr. O.'s idea of justification we maintain to be contradictory and impossible. But mark with what ease our ingenious author can make all this plain and obvious! In human courts he grants that justification, in his meaning of the word, is inconsistent with pardon. "But," adds he, "in respect to our case before God, pardon and justification are always connected. We are pardoned, as sinners, for the sake of Christ, who paid our ransom; we are justified, as interested by faith in his righteousness, who, in this respect, fulfilled the law for us." (Ib.) He who can understand this distinction, let him understand it: we congratulate him on the acuteness of his intellect. With respect to ourselves, we must still beg leave to retain our opinion that he who, whether personally or by imputation, is perfectly righteous in the sight of God, cannot be a sinner and stand in need of pardon; and that he who is a sinner, and stands in need of pardon, cannot, either personally or by imputation, be perfectly righteous in the sight of God.

The horrible consequences which not only may be, but actually have been, drawn from this wild and fanatical fancy with regard to the nature of justification, are known to all who are moderately acquainted with ecclesiastical history. In speculation, it has been proved, by many eminent divines, to be totally subversive of almost every distinguishing doctrine of the gospel, rendering the whole œconomy of man's redemption incongruous and absurd. In practice it has given rise to the most licentious and abominable conduct. It is, in truth, the foundation on which, as on an immoveable rock, has been

been built the defence of every profligate sect that, since the æra of the reformation, has been the disgrace, or the scourge of Christendom.

But what evidence has Mr. O. produced that the Church of England teaches the extravagant notion that men are thus justified? On this dangerous doctrine the Scriptures and the Church are equally silent. Mr. O. however, supposes that he has found it in such phrases as the following. In the XIth Article it is said that "we are *accounted righteous* before God, only for the merit of our Lord and Saviour Jesus Christ;" in the Homilies, that "we are made of unjust, just before God;" that "Christ is now the righteousness of all them that truly do believe in him;" that "He for them fulfilled the law in his life; so that now in him, and by him, every true Christian man may be called a fulfiller of the law." (See Hom. of Sal. Pp. 19, 24.) Now if the import of these expressions were at all doubtful, Mr. O. will allow that, by his own canon, they must be so interpreted as to make the Church consistent with herself. But, if understood in the sense which he attaches to them, they are, as we have demonstrably shewn, destructive of the very foundation on which the whole scheme of Christianity rests, namely, that all mankind are sinners, both in themselves, and in the sight of God. Our readers will recollect too that, in a former number of our Review, we proved that the doctrine of imputed righteousness is necessarily subversive of the first principle of Protestantism, which is, to exclude all merit from human performances. But our author knows that these phrases present no difficulty whatever to those who disbelieve that doctrine; and, therefore, we presume to think that, if he had deferred his sneering question, (p. 188.) "Might not Mr. Ludlam more properly have been inquiring with what conscience he subscribes 'ex animo' to doctrines which he believes unintelligible and impossible, till he had brought, at least, some PROBABLE evidence, that this doctrine, certainly unintelligible and impossible, is in reality the doctrine of the Church;" the delay would have done no discredit to his modesty.

But what is meant by the assertion We are justified by faith only? That one great object of the reformed confessions was to oppose the Romish doctrine of merit is, on all hands, acknowledged; and this object led them to make use of such language as they thought best adapted to denote their absolute rejection of that doctrine. Hence they said that "we are justified by faith, by faith without works, by faith only." By such phrases they intended formally to ascribe our justification, or, in other words, the remission of our sins, and our acceptance with God, solely to the sacrifices and satisfaction of Christ, as their meritorious cause, renouncing all dependance on the natural desert of our own performances. This is very well expressed in the Article: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." The precise meaning of this doctrine is farther, and most luminously, unfolded in the accurate and highly excellent

excellent Homily "Of the Salvation of Mankind by only Christ our Saviour," to which the Article sends us, and from which we recommend to attentive perusal the two following extracts. They are somewhat long; but their own intrinsic value is such, and they contain an explanation, so complete and satisfactory, of the Church's sentiments on a most important point of doctrine, that, we trust, our readers will thank us for inserting them.

"First, you shall understand that, in our justification by Christ, it is not all one thing, the office of God unto man, and the office of man unto God. Justification is not the office of man, but of God; for man cannot make himself righteous by his own works, neither in part, nor in the whole; for that were the greatest arrogance and presumption of man that Antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself. But justification is the office of God only, and is not a thing which we render unto him, but which we receive of him; not which we give to him, but which we take of him by his free mercy, and by the only merits of his most dearly beloved son, our only Redeemer, Saviour and Justifier, Jesus Christ: so that the true understanding of this doctrine, we be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us, (for that were to count ourselves to be justified by some act or virtue that is within ourselves;) but the true understanding and meaning thereof is, that although we hear God's word and believe it; although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many works thereunto; yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient, and imperfect, to deserve remission of our sins, and our justification; and therefore we must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent, and turn unfeignedly to him again." (Part II. p. 22.)

"Truth it is, that our own works do not justify us, to speak properly of our justification; that is to say, our works do not merit or deserve remission of our sins, and make us, of unjust, just before God: but God of his own mercy, through the only merits and deservings of his son Jesus Christ, doth justify us. Nevertheless, because faith doth directly send us to Christ for remission of our sins, and that, by faith given us by God, we embrace the promise of God's mercy, and of the remission of our sins, (which thing none other of our virtues or works properly doth) therefore the Scripture useth to say, that faith without works doth justify. And forasmuch as it is all one sentence in effect, to say, faith without works, and only faith, doth justify us; therefore the old antient fathers of the Church from time to time have uttered our justification with this speech; only faith justifieth us: meaning no other thing than St. Paul meant, when he said, *Faith without works justifieth us.* And because all this is brought to pass through the only merits and deservings of our Saviour Jesus Christ, and not through our merits, or through the merit of any virtue that we have within us, or of any work that cometh

cometh from us; therefore, in that reſpect of merit and deſerving, we forſake, as it were, altogether again, faith, works, and all other virtues. For our own imperfection is ſo great, through the corruption of original ſin, that all is imperfect that is within us, faith, charity, hope, dread, thought, words, and works, and therefore not apt to merit and deſerve any part of our juſtification for us. And this form of ſpeaking uſe we, in the humbling of ourſelves to God, and to give all the glory to our Saviour Chriſt, who is beſt worthy to have it." (Part III. p. 24.)

From the whole of this ample expoſure of her ſentiments, it is indiſputably clear that to the expreſſions "we are juſtified by faith, by faith without works, and by faith only," our Church, annexes no other meaning whatever than that we owe our ſalvation, through the mercy of God, to the merits of Chriſt, and not to our own. This is her meaning, her WHOLE meaning, and her ONLY meaning. But this explanation of theſe expreſſions, though profeſſedly given by the Church herſelf, is pronounced by Mr. O. "abſurd and nonſenſical." His reaſon is that "in this reſpect," that is, in reſpect to merit, "we are equally juſtified *without faith.* Faith and works, therefore, being thus equally excluded as meritorious cauſes of juſtification, what can theſe phraſes "by faith only," by faith without works," &c. and the earneſtneſs with which our Church inſiſts upon them, mean, but that faith only, or faith without works, is the *conditional* or *inſtrumental* cauſe of this bleſſing?" (P. 201.)

To this confident queſtion it may be anſwered that none of our author's opponents deny that faith is a conditional cauſe of our juſtification. But when Mr. O. affirms, as he does, that faith is the *only* condition of this bleſſing, we are really at a loſs which moſt to admire, his groſs miſconception of the plan of redemption as ſet forth in the Goſpel, or his obſtinate perverſeneſs in perſiſting to make our venerable Church, in ſpite of her moſt poſitive and clear deciſions, contradict herſelf.

Mr. O. however, may, perhaps, in ſome degree *be worthy of forgiveneſs*; for he certainly contradicts himſelf, to the full, as much as he does Scripture or the Church. Let our readers compare the following paſſage with his opinion that faith is the only condition of juſtification. "To whom then does the Church of England believe repentance neceſſary? Her anſwer is, to *every perſon* admitted into her communion who has arrived at years of diſcretion. She moſt ſolemnly exacts it at confirmation; ſhe inſiſts upon a renewal and continuation of it, in her communicants; all her worſhippers ſpeak the genuine language of it; ſhe poſitively maintains, that without it, partaking in her external ordinances only increaſes men's condemnation." (P. 172.)

Now here we beg leave to aſk Mr. O. this very plain and ſimple queſtion, FOR WHAT END is this ſame repentance neceſſary? Is it neceſſary to the remiſſion of ſins? Then it is neceſſary to juſtification; for without the remiſſion of ſins, no man can be juſtified. Is it neceſſary to the attainment of everlaſting life? Then, again, it is neceſſary

necessary to justification; for without being justified, no man can attain everlasting life. Mr. O. however, at least "conceives that our established forms *exhibit the plain and genuine doctrines of the Scriptures.*" (P. 368.) Let us, therefore, inquire what is really the doctrine of Scripture, on this subject; or what is the condition, on the part of man, which Scripture requires in order to salvation.

Now this condition is represented under such a variety of views, and expressed in so many different ways, that of the passages which relate to it we can propose to mention only a few; but, perhaps, these few may be quite sufficient to convince our readers with what fairness and good faith our evangelical ministers are accustomed to inculcate "the plain and genuine doctrines of the Scriptures." It is expressed, then, by faith (Acts xvi. 31.); by baptism (Acts ii. 38. xxii. 16.); by faith and baptism (Mark xv. 16.); by obedience (Heb. v. 9.); by repentance (Acts xvii. 30); by repentance and conversion to the Gospel (Acts iii. 19.); by works in general (James ii. 24.); by works of mercy in particular (James ii. 13. Matth. xxv. 31, &c.); by forgiveness of our neighbour's trespasses (Matth. vi. 15.); by hope (Rom. viii. 24.); by charity (1. Cor. xiii. 1, 2, 3.) by holiness (Heb. xii. 14.); by confessing Christ, and believing his resurrection (Rom. x. 9.); by calling on the name of the Lord (Rom. x. 13.); by partaking of the body and blood of Christ (Jo. vi. 53.); by becoming new creatures (Gal. vi. 15.); by faith which worketh by love (Gal. v. 6.); by the keeping of the commandments of God (1. Cor. vii. 19.); and by a multiplicity of other phrases, of which unless it shall be maintained that they are all precisely equivalent to *faith*, it is absolute raving to talk of faith as the only condition of the gospel covenant, or of man's justification. The fact is that this condition being complex, consisting of a great variety of parts, and of faith among the rest; the whole, by a figure very common in language, is expressed sometimes by one part, sometimes by another: but never, it is manifest, to the exclusion of the rest. Of consequence he would be equally wise who, when remission of sins is promised to repentance or obedience, should argue that faith is therefore not requisite, as he who, when the same promise is made to faith, concludes that repentance and obedience are unnecessary.

Is, then, as Mr. O. contends, the opinion of the Church, on this momentous point, at open variance with the doctrine of the Scriptures? God forbid! There is not, in reality, any one point on which her judgment is more frequently or peremptorily declared, than that faith is not the ONLY condition of man's justification. What says her form of daily absolution, which her priests are commanded to pronounce in the name, and by the authority, of God? "He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel." What says her absolution at the communion? It speaks exactly the same language. Her collect for Ash Wednesday is equally explicit: "Almighty and everliving God, who hatest nothing that thou hast made, and dost forgive the sins of all them that

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are penitent, &c." The whole object of her commination ſervice is to preſs the indiſpenſible neceſſity of repentance as the condition on which God is ready to receive and pardon us. Has Mr. O. forgotten, or was he never taught, this firſt and elementary principle of the goſpel of Chriſt? We preſume to ſay to him, "read your Catechiſm." There you will learn that "what is required of perſons to be baptized" is "repentance, whereby they forſake ſin; and faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament."

It is odd that the paſſage in the "Homily of Salvation," on which Mr. O. ſeems to lay the greateſt ſtreſs for proving that faith is the *ſole* condition of man's juſtification, ſhould be the very paſſage which we have always conſidered as eſtabliſhing, beyond all poſſible controverſy, directly the reverſe. Having commented on ſeveral expreſſions of St. Paul, the Homily thus proceeds:

"And therefore St. Paul declareth here nothing upon the behalf of man concerning his juſtification, but only a true and lively faith. And yet that faith doth not ſhut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is juſtified; but it ſhutteth them out from the office of juſtifying. So that, although they be all preſent together in him that is juſtified, yet they juſtify not all together; neither doth faith ſhut out the juſtice of our good works, neceſſarily to be done afterwards of duty towards God; (for we are moſt bounden to ſerve God, in doing good deeds, commanded by him in his Holy Scripture, all the days of our life:) but it excludeth them, ſo that we may not do them to this intent; to be made juſt by doing of them." (Part I. p. 19.)

Now we intreat our readers carefully to obſerve what this faith, which is required as the condition of juſtification, *does* NOT *ſhut* OUT. Firſt, it "doth not ſhut out *repentance*, *love*, *dread*, and the *fear of God*, TO BE JOINED WITH FAITH in every man that is juſtified." Secondly, it "doth not ſhut out the *juſtice of our good works, neceſſarily to be done afterwards* of duty towards God." Here, then, a manifeſt and marked diſtinction is made between certain inward habits, or virtuous diſpoſitions of mind, as "*repentance, hope, love,*" &c. and actual good works exhibited in practice, by which "we are moſt bounden to ſerve God all the days of our life." And the obvious doctrine of the Homily is that the former ARE POSSESSED at the time of our being firſt juſtified: the latter ARE TO BE PERFORMED afterwards. The former are qualifications neceſſary to render us capable of juſtification; for they ARE TO BE JOINED, that is, THEY MUST BE JOINED, with faith, and are all preſent together in every man that is juſtified. No perſon, therefore, who is come to the years of diſcretion, either is, or can be, juſtified without them. Theſe virtuous diſpoſitions of mind are, according to the Homily, previous conditions, indiſpenſibly required *before* juſtification: a whole life ſpent in the actual performance of every good work, is indiſpenſibly required of us *after* it. In ſhort, the internal habits

of

of repentance, hope, love, &c. are necessary in order to *obtain* our justification: external good works, proceeding from these habits, are necessary in order to *preserve* it.

The very same distinction is repeated, and the very same doctrine formally laid down in the second part of the Homily; so anxious was the author of it that the phrase "we are justified by faith only" should not be understood as teaching that *faith* is the *only* condition of justification. Mr. O. indeed, by means of a partial and garbled quotation, has made the homily speak, in appearance, his own sentiments. The author of it is giving an account of the opinion of the Fathers with regard to this doctrine of justification:

"Of whom," says he, "I will specially rehearse three, Hilary, Basil, and Ambrose. St. Hilary saith these words plainly; Faith only justifieth. And St. Basil writeth thus; This is a perfect and whole rejoicing in God, when a man advanceth not himself for his own righteousness, but acknowledgeth himself to lack true justice and righteousness, and to be justified by the only faith in Christ. And St. Ambrose saith these words; This is the ordinance of God, that they which believe in Christ should be saved without works, by faith only, freely receiving remission of their sins. Consider diligently these words, without works, by faith only, freely we receive remission of our sins. What can be spoken more plainly, than to say, that freely without works, by faith only, we obtain remission of our sins?—These and other like sentences, that we be justified by faith only, freely, and without works, we do read ofttimes in the best and most antient writers: as, beside Hilary, Basil, and St. Ambrose, before rehearsed, we read the same in Origen, St. Chrysostom, St. Cyprian, St. Augustine, Prosper, Œcumenius, Proclus, Bernardus, Anselm, and many other authors, Greek and Latin." (Pp. 20, 21.)

Here Mr. O. concludes his quotation: and taking it for granted that his readers would infer, as he wished them to do, that the doctrine maintained by these antient writers, and approved by the Homily, was that which he himself maintains, that faith is the *only* condition required to justification; he subjoins, "And in the very same page, having extolled *this doctrine* as the strong rock and foundation of the Christian religion, the Homily adds, that 'whosoever denieth it is not to be accounted for a Christian man, nor for a setter forth of Christ's glory, but for an adversary to Christ and his gospel." (Ov. p. 204.)

This is really one of the most impudent attempts to impose upon his readers which we have ever witnessed in any author. But *we* shall do the Homily, its doctrine, and our readers, justice. In order to this, nothing more is requisite than to produce the words which Mr. O. has omitted; from which it will be clear that the antient fathers, in the judgment of the homilist, were far from teaching that faith is the only conditional cause of our justification; and that it is not *this doctrine*, but the *doctrine of our works being without merit*, which, in the judgment of the same homilist, "whosoever denieth, is not to be accounted for a Christian man."

Immediately, then, after the above enumeration of thoſe antient authors who taught that we are juſtified by faith only, the Homily thus proceeds to expound their ſentiments. "Nevertheleſs, this ſentence, that we be juſtified by faith only, is not ſo meant of them, that the ſaid juſtifying faith *is alone in man*, without true repentance, hope, charity, dread, and the fear of God, *at any time and ſeaſon*." Here, as before, are ſpecified the internal good diſpoſitions which are TO BE JOINED with faith, as the previous conditions of juſtification. "Nor when they ſay, that we ſhould be juſtified freely, do they mean that we ſhould or might afterward be idle, and that nothing ſhould be required on our parts afterward." Here again are inculcated thoſe actual and external good works which are neceſſary as conditions of *retaining* our firſt juſtification. Then follow words which are totally deſtructive of Mr. O.'s notion of faith's being the only condition of juſtification: "Neither do they mean ſo to be juſtified without good works, *that we ſhould do no good works at all*:" and, laſtly, their meaning is thus plainly and unambiguouſly declared:

"But this ſaying, that we be juſtified by faith only, freely, and without works, is ſpoken for *to take away clearly all merit* of our works, *as being unable to deſerve* our juſtification at God's hands, and thereby moſt plainly to expreſs the weakneſs of man, and the goodneſs of God; the great infirmity of ourſelves, and the might and power of God; the imperfection of our own works, and the moſt abundant grace of our Saviour Chriſt; and therefore wholly to aſcribe the merit and deſerving of our juſtification unto Chriſt only, and his moſt precious blood-ſhedding. THIS FAITH the holy ſcripture teacheth us, THIS *is the ſtrong rock and foundation of the Chriſtian religion*; THIS DOCTRINE all old and antient authors of Chriſt's church do approve; THIS DOCTRINE advanceth and ſetteth forth the true glory of Chriſt, and beateth down the vain-glory of man; THIS whoſoever denieth, is not to be accounted for a Chriſtian man," &c. (P. 21.)

After this fair expoſure of the doctrine of the Homily, and of Mr. O.'s moſt diſingenuous management in miſrepreſenting it, our readers will be properly qualified to appreciate the following language; "Such is the admirable perſpicuity and preciſion with which the doctrine of juſtification by faith alone," in his ſenſe of it, "is taught in our Homilies. How then can any perſons of integrity and information, after duly attending to theſe diſcourſes, deny that this is the certain doctrine of our Church, or attempt to explain her language ſo as to evade it?" (Ov. p. 204.)

Nothing, we conceive, can poſſibly be clearer than that, in the judgment of the Church of England, other conditions, beſide faith, are required to our juſtification with God. Such are the internal good diſpoſitions which we have ſo often mentioned, and which may undoubtedly, without any impropriety, in a certain ſenſe be called good works. But "that good works," ſays our learned apologiſt, "cannot, in the judgment of the Church, be either the *meritorious cauſe*, or the *ſtipulated condition* of juſtification, has often been juſtly argued

argued from the language and tenor of the two succeeding Articles," the 12th and 13th.

"Here it is maintained, that whatever works are done *before* justification are not only devoid of every kind of merit, but that they are not pleasant to God, and have the *nature of sin*; and that good works are the *fruits of faith* and *follow after* justification. Then they certainly cannot go *before* this blessing. And if these works cannot precede justification, they then cannot be either the *cause* or *condition* of justification. Causes and conditions necessarily precede that of which they are the causes or conditions, and stand in direct opposition to the fruits and consequences of it." (Pp. 204, 205.)

This argument, we own, is plausible; but it is sophistical, and rests upon no solid foundation. "Works done before the grace of Christ, and the inspiration of his spirit;" the works of the mere moral man, "forasmuch as they spring not of faith in Jesus Christ," and are not, therefore, performed in terms of the covenant of redemption; "are not pleasant to God," nor, according to that covenant, available to salvation. The works of the Christian "which are the fruits of faith and follow after justification," though they "cannot put away our sins," or *merit* salvation, "yet are they pleasing and acceptable to God" through the merits of the Redeemer. Both articles, it ought to be observed, are to be understood as speaking of *external* works, of works exhibited in action and practice. But the *internal* works of repentance, hope, love, &c. which *must be joined with faith*, as conditions of justification, are not "done *before* the grace of Christ." They are, in fact, produced, along with faith, by the operation of that very grace, in the mind of "every man that is justified." They are, therefore, of necessity, pleasing to God; and they are, likewise, of necessity, prior, *in order* at least, if not *in time*, to justification. So orthodox, in spite of Mr. O. is Bishop Fowler, when he teaches that "none but holy souls are capable of remission of sin." (See p. 213.)

But what, it may be asked, does the Homily mean when it says that "faith shutteth works out from the office of justifying," and that "although they be all present together in him that is justified, yet they justify not all together?" To these expressions Mr. O. attaches peculiar importance; but we do not see what shadow of support they afford to his opinion, that faith is the only condition of our justification. "Justification," saith the Homily," is not the *office* of man but of God; for man cannot make himself righteous by his works, neither in part, nor in the whole." This office or act of God it is obvious that neither faith, nor any other virtue of man, can perform. From this act, therefore, all human works are equally excluded: and from this act "faith" is said to "shut them out," because he who has faith must necessarily believe that man's justification is wholly of God. But if *faith* contributes nothing more to our justification than *repentance*, *hope*, *love*, &c. where is the propriety of saying so constantly that we are justified *by faith*; a phrase which

ſeems to aſcribe to faith, in this important buſineſs, ſome kind of pre-eminence? The uſe of the phraſe is admirably accounted for by the Homily itſelf. "Becauſe faith doth directly ſend us to Chriſt for the remiſſion of our ſins, and that, by faith given us of God, we embrace the promiſe of God's mercy, and of the remiſſion of our ſins, (WHICH THING NONE OTHER OF OUR VIRTUES OR WORKS PROPERLY DOTH) THEREFORE the ſcripture uſeth to ſay, that faith without works doth juſtify." Hence it is undeniable that, in the opinion of the Church, the expreſſion "we are juſtified by faith without works," is not *a proper*, but *a figurative* expreſſion; that faith is, in no ſenſe, a more neceſſary condition of our juſtification than other virtues; but that becauſe it is, of all the acts of the mind, that which is beſt adapted to denote our acquieſcing in the gracious plan of ſalvation by Chriſt, and our putting our truſt in the promiſes of the Goſpel, therefore we are ſaid to be juſtified *by faith*, rather than *by repentance*, *love*, or *hope*. The Church herſelf declares that ſhe intends no more when ſhe talks of faith as "the *mean* or *inſtrument* of ſalvation required on our parts," and as "the *mean* whereby we muſt *apply the fruits and merits of Chriſt's death* unto us, ſo that it may work the ſalvation of our ſouls." "Our faith in Chriſt (as it were) ſaith unto us thus: It is not I that take away your ſins, but it is Chriſt only; and to him only I ſend you for that purpoſe, forſaking therein all your good virtues, words, thoughts and works, and only putting your truſt in Chriſt." (Hom. of Salv. p. 23.) And if this were all which the Calviniſts underſtand by the *inſtrumentality* of faith, (a phraſe of which they are particularly fond,) we ſhould not quarrel with them about the expreſſion. Every one knows that, in talking of the acts and operations of the mind, we are perpetually obliged, from abſolute neceſſity, to uſe figurative language, becauſe we have no appropriate terms to denote them. But many of theſe divines, and our author among the reſt, ſpeak as if they conſidered faith in the light of a *proper* or *phyſical inſtrument*; of a real hand which lays hold of the righteouſneſs and merits of Chriſt, applying them, in as ſtrict and literal a ſenſe, to the wounds of the ſoul, as the natural hand applies a plaiſter to the ſores of the body: an idea which is totally unintelligible.

Mr. O. again attacks the notion of thoſe who maintain the diſtinction of a *firſt* and a *final* juſtification. The notion he calls, we know not why, Socinian: for numbers have held it, Biſhop Bull among others, who were no Socinians. But his battery is again wholly deſtitute of power. The idea that our firſt juſtification "is ſynonimous to baptiſm, ends," he ſays, "at once, all diſpute about faith and works on the point, in reſpect to the generality of our communion, who are baptized in their infancy when both are equally impoſſible. And certainly it is not our juſtification at the day of judgment the Church has immediately in view. She would ſcarcely be ſo minute in diſtinguiſhing what ſort of works and fruits they are which *follow after* our juſtification then; and affirm that what is done before that

period

period is not pleaſant to God, but has the nature of ſin." (Pp. 209, 210.) The anomalous caſe of theſe poor infants ſeems ſtrangely to puzzle our ingenious author. He dares not inſinuate, as ſome of his leſs prudent evangelical brethren make no ſcruple of doing, that ſuch of them as, after baptiſm, die in infancy, are damned; becauſe the Church expreſsly affirms that they are undoubtedly ſaved. Neither dares he deny that juſtification is conferred in baptiſm, becauſe he dares not aſſert that any can be ſaved without being juſtified. His reaſoning from the ſuppoſition that the Church, in ſpeaking of works which *follow after* juſtification, has our juſtification at the day of judgment immediately in view, is, we ſuppoſe, another ſpecimen of his wit. But had he kindly condeſcended to inform his readers that thoſe who hold a firſt and a final juſtification, hold alſo that the firſt may be loſt by a wicked life, and that, unleſs it be again recovered by ſincere repentance, the laſt may be loſt likewiſe; the whole of the apparent difficulty would have inſtantly vaniſhed. But that juſtification can ever be loſt is a doctrine which Mr. O. does not believe: and this is the whole ſecret of the matter. This belief the ſyſtem which he has embraced of neceſſity rejects. The infallible perſeverance of the ſaints, or that he who is once in a ſtate of grace can never totally and finally fall from it, is an eſſential dogma of the ſchool of Calvin. It follows, indeed, by undeniable conſequence, from the fundamental tenet of unconditional decrees: for Calviniſm, as we formerly obſerved, is a machine ſo conſtructed that, if you remove a ſingle peg, the whole falls to pieces. Accordingly our author, in a variety of places, ſufficiently diſcovers that he holds the doctrine of final perſeverance, as well as that which has been called the *faith of aſſurance*. Of theſe, indeed, the one preſuppoſes the other: for no man can be certainly aſſured of his ſalvation, unleſs it be certain that he ſhall be ſaved; and it cannot be certain that any man ſhall be ſaved, unleſs it be certain that he ſhall continue, to his death, in a ſtate of grace.

In order that our readers may have a clear perception of the tendency of theſe Calviniſtic doctrines, which are conſidered, by Mr. O. and his friends, as the very marrow of goſpel-divinity, we ſhall lay before them the following paſſage, containing ſome quotations from Biſhop Bull, together with our author's remarks upon them.

" A man is ſaid ἐξ ἔργων δικαιοῦσθαι, to be *juſtified by works*, becauſe GOOD WORKS ARE THE CONDITION, according to the divine appointment, eſtabliſhed in the goſpel covenant, *requiſite* and *neceſſary to his juſtification*. That is, to his obtaining remiſſion of ſins through Chriſt, and acceptance into the divine favour. In attempting to prove this poſition a little after, he" (the Biſhop) " ſays, The firſt claſs of theſe teſtimonies ſhall be thoſe which ſpeak of *good works* in a general ſenſe as the *requiſite and neceſſary condition of juſtification*. And then, having cited ſeveral paſſages from the word of God, Who, he" (the Biſhop) " aſks does not believe that in theſe ſcriptures there is an *abundance of good works required*, which if a man do not perform he is altogether excluded from the hope of pardon and remiſſion of ſins?

"But is this indeed the doctrine of our Church? Is this language congenial with what we have produced from her writings on the ſubject?—Surely it muſt require no ordinary courage to maintain this. And is there a ſingle expreſſion that ſounds like it, or that can be fairly conſtrued into it, either in her Articles or Homilies on the point? Let the advocates of the doctrine produce it." (P. 218.)

We know not in what words to expreſs our abhorrence of the monſtrous and deteſtable principle which is here maintained. What, Sir? Do you indeed then deny, and do you teach your people to diſbelieve, that, in the ſcriptures, there is an abundance of good works required, which if a man do not perform, he is altogether excluded from the hope of pardon and remiſſion of ſins? Mr. O. is indignant that the doctrines of his party ſhould, by his opponents, be accuſed of Antinomianiſm. But we aſſert that the men who inculcate ſuch opinions have drained the very vileſt and filthieſt dregs of the Antinomian hereſy. For what did the Antinomians teach? They taught that the faith by which we are ſaved is only a laying hold, or apprehending, of Chriſt; a rolling, reſting, or recumbence, as they ſometimes expreſſed themſelves, on his perſon; or, which is ſtill worſe, though more eaſily comprehended, that it is only a firm belief and perſuaſion that we are already pardoned and juſtified: that, conſequently, the juſtification ſpoken of in ſcripture, is nothing elſe but the knowledge of our juſtification paſt, and decreed from all eternity: that Chriſt obeyed the law and ſuffered, (not in our ſtead, but) in our perſons: that his righteouſneſs is truly and properly ours; and that, of courſe, in order to ſalvation, there is no neceſſity of any righteouſneſs in ourſelves: that Chriſtians are not obliged, under pain of damnation, to the obſervance of the moral law, which they commonly honoured with the appellation of beggarly elements: and that all the threatenings denounced in ſcripture are only contrivances to frighten ſinners, and to drive them from themſelves to Chriſt: that we are to work, not *for life*, but *from life*, as they phraſed it: and, conſequently, that all the good works which we do are, in reality, works to which no neceſſity binds us, but which gratitude only inclines us to perform. Such were the tenets openly profeſſed by thoſe whom Mr. O. diſclaims as friends; and yet there is not any one of theſe tenets, abominable as they are, which is not, by fair and legitimate reaſoning, deducible from Mr. O.'s book. They may, indeed, be ſaid to be virtually included in the ſingle ſentiment which is here avowed. And this is the man who has, as we have ſeen, the ſingular audacity to charge ſome of the brighteſt ornaments of the Church of England with denying the neceſſity of practical Chriſtianity, and of a holy life!

But audacity is indeed a prominent feature in Mr. O.'s character, who appears to think that by round aſſertion, and confident defiance, he can frighten the braveſt of his opponents from the field. He denies that there is a ſingle expreſſion, either in the Articles or Homilies of the Church, which ſounds like the doctrine that faith and works

works are the conditions of juſtification; and challenges the advocates of the doctrine to produce it. We have produced, from the "Homily of Salvation," *two* remarkable paſſages, from which it appears that, even to our firſt juſtification, certain good works, as well as faith, are abſolutely neceſſary. That our retaining this firſt juſtification depends entirely on our ſubſequent conduct, and that after being in a ſtate of grace, we may, by an evil courſe of life without repentance, totally fall from it, and finally periſh, is no leſs clearly the judgment of our Church, delivered in language the moſt explicit and determinate. Thus in the firſt part of the Homily "Of falling from God;" "Whereas God," ſays the author, "hath ſhewed to all them that *truly believe his Goſpel*, his face of mercy in Jeſus Chriſt, which doth ſo lighten their hearts, that they (if they behold it as they ought to do) be transformed to his image, be made partakers of the heavenly light, and of his holy ſpirit, and be faſhioned to him in all goodneſs requiſite to the children of God: ſo, if they *after* do neglect the ſame, if they be unthankful unto him, if they order not their lives according to his example and doctrine, he will take away from them his kingdom, his holy word whereby he ſhould reign in them, becauſe they bring not forth the fruit thereof that he looketh for." (P. 68.) The perſons here mentioned, our readers will obſerve, are TRUE BELIEVERS, who are yet ſuppoſed to fall away from God. Still ſtronger is the language employed in the ſecond part of this Homily, where the author argues from Iſaiah's parable of the unfruitful vineyard. (Cap. V.) "God ſaith he will not cut it, he will not delve it, and he will command the clouds, that they ſhall not rain upon it: whereby is ſignified the teaching of his holy word, which St. Paul, after a like manner expreſſed by planting and watering; meaning that he will take that away from them, ſo that they ſhall be NO LONGER *of his kingdom*, they ſhall be NO LONGER *governed by his holy Spirit*, they ſhall be put from THE GRACE AND BENEFITS THAT THEY HAD, AND EVER MIGHT HAVE ENJOYED through Chriſt; they ſhall be deprived of THE HEAVENLY LIGHT AND LIFE, WHICH THEY HAD IN CHRIST, WHILST THEY ABODE IN HIM; they ſhall be (AS THEY ONCE WERE,) as men without God in this world, or rather in worſe taking. And, to be ſhort, THEY SHALL BE GIVEN INTO THE POWER OF THE DEVIL, which beareth the rule in all them that be caſt away from God."—(P. 71.)

Preciſely the ſame doctrine is formally laid down in the 16th Article, which is intituled "Of Sin after Baptiſm." The ſin (as has been remarked by eminent divines,) by which it is here ſaid that we may fall from grace, is called, in the beginning of the Article, "a deadly ſin, willingly committed." And that, by ſuch ſin, men's falling from grace may be total and final is very evidently the opinion of the Church; for ſhe ſpeaks of their repentance as a contingent event, which may, or may not, take place. "After we have received the Holy Ghoſt, we may depart from grace given, and fall

into sin; and by the grace of God, we may arise again, and amend our lives." With the tenet that those who have once been endowed with justifying faith can never become the sons of perdition such language is altogether inconsistent, unless the expressions "We *may* rise and amend," and "we *shall infallibly* rise and amend" be equivalent to each other. But to put this matter beyond all dispute, we have only to attend to the sentiments of the Church with regard to the case of the penitent thief. They are found in the Homily "Of good Works;" where quoting, with approbation, the words of Chrysostom, she says, "If he had lived, and not regarded faith, and the works thereof, he should have lost his salvation again." (P. 40.) On this unequivocal, decisive declaration we shall not insult the judgment of our readers by adding a single sentence of comment. So orthodox again, in spite of Mr. O., is "the divinity provided for the clergy by Dr. Burn," when he teaches that "no man will be acquitted at the day of judgment, but only for working and obeying;" that "the inquiry will be only whether we have done what was commanded us? If we have, we shall be pronounced righteous, and sentenced to eternal life: if we have wilfully transgressed and wrought wickedness without amendment and repentance, to everlasting death:" and that "there is no pardon to be purchased without obedience." (P. 213.)

Mr. O.'s treatment of his opponents is, we cannot help thinking, somewhat hard and unreasonable. At one time he censures them because they do not insist upon a holy life as essential to a state of salvation; at another, because they make it so essential as to constitute it a condition of salvation. In his chapter on Practical Christianity, indeed, he affects, as we have seen, to give them no credit for their seeming zeal in the cause of good works.

"We know," he says, "how these gentlemen, at other times, speak of repentance, faith, and obedience as the conditions of justification, and actual salvation. This it is not our business to reconcile with their present language. Indeed what may on other occasions be inculcated, is of little importance, if 'cum ventum ad verum est,' the point is thus relinquished. It must seem, from the whole tenor of what has now appeared, that although they *speak* of these things, yet that a renewed heart and a holy life are not made a SINE QUA NON in the character of a true Christian; that a performance of the baptismal covenant is not so insisted upon as to exclude all hopes of Christian salvation from those who neglect it." (P. 126.)

How easily, and with how much more justice, may this charge be retorted against our author himself! "Mutato nomine de te fabula narratur." We know how plausibly, when it suits his argument, Mr. O. can declaim in praise of holiness, and brand all those, as enemies to practical Christianity, who adopt not the wild reveries of methodism with regard to *experience* and the *new birth*. But, when HE expatiates on the NECESSITY of holiness, of repentance, of practical Christianity, of a renovation of heart, &c.; unless he means a

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PHYSICAL NECESSITY, his language is, *demonstrably*, glaring nonsense. On the principles of HIS theory of redemption, none of these things is, at all, IN A MORAL VIEW, necessary; for, in that view, they can be necessary only as *conditions*, on the performance of which our justification and salvation depend. But this Mr. O. most strenuously denies. Their physical necessity, it must be allowed, is not only perfectly consistent with his system, but an actual part of it; and if this be the sense in which they are necessary, we really think that those are very idly and uselessly-employed who spend so much time, and display so much earnestness, in enforcing their necessity.

Our readers, we trust, are, by this time, convinced that, on the subject of several important points of the Christian faith, Mr. O.'s opinions are totally at variance with those of that Church of which he professes himself a regular clergyman; and, consequently, that the claim which he advances, for himself and his friends, to the exclusive title of THE TRUE CHURCHMEN, is only the impudent claim of Bastards. The true and legitimate sons of the Church have a regard for the honour of their venerable parent. They are anxious that she should appear in the world with dignity and credit. Mr. O. is anxious only for the credit and success of his party, to which he sacrifices, without any scruple, the honour of the Church, by imputing to her tenets both impious and absurd. In fact, however, no two systems can be more unlike than that of these Calvinistical Methodists, and that of the Church of England. This might be very easily shewn in a variety of instances which we have not discussed. But if, on the single subjects only of election and justification, we have been successful in proving that the doctrines of our Church are not Calvinistic, we have, in fact, demolished Mr. O.'s whole fabric: for these two are the principal pillars on which the main weight of the building rests. Besides, we have already extended this article to an unusual length, and must, therefore, conclude it, in our next number, by making a few miscellaneous observations.

[*To be concluded in our next.*]

Adolphus's *History of England.*

(*Continued from P.* 123.)

THE author's sketches of the other chief parliamentary characters are commonly just as far they reach. Some of them, indeed, are trite: a few appear to us to originate in misconception. The Duke of Devonshire he describes as rarely speaking; but when he did speak expressing himself with "singular force." The *force* of his Grace's eloquence we believe was never before heard of by any of our readers. Colonel Barré he exhibits as distinguished by a bold and nervous eloquence—there he misapprehends: by recurring to the parliamentary debates during the American war, he will find that the character

character of Barre's ſpeeches was lively declamation and deſultory ſarcaſm. To Dunning he allows too little when he reſts his merit on "the rapidity of his conceptions, the fluency of his words, the flaſhes of his wit, and the ſubtlety of his arguments." The ſupreme and diſtinguiſhing excellencies of Dunning were an acute and profound underſtanding, thorough knowledge of the Britiſh laws and conſtitution, cloſe and cogent reaſoning. Burke and Fox are the laſt which he eſſays. He is evidently diſpoſed to do juſtice to the ſuperlative merit of Mr. Burke, and we are pleaſed with the very diſpoſition. The repreſentation, however, is general, and ſomewhat vague. In deſcribing Mr. Fox he is rather more ſucceſsful, and hits ſome of his ſpecific characteriſtics.

"The force (he ſays) of Fox's oratory cannot be adequately deſcribed, and can be felt only by thoſe who have heard him on important occaſions. His ſpeeches were luminous without the appearance of concerted arrangement; his mind ſeemed by its maſterly force to have compreſſed, reduced, and diſpoſed the whole ſubject, with a confident ſuperiority, to ſyſtematic rule; the torrent of his eloquence increaſed in force as the ſubject expanded; the vehemence of his manner was always ſupported by expreſſions of correſpondent energy; and the deciſive terms in which he delivered his opinions, by precluding the poſſibility of evaſion, impreſſed a full conviction of his ſincerity, and gained regard even from the moſt inveterate opponent. The boldeſt conceptions, and moſt decided principles uttered by him, did not appear gigantic; he ſeldom employed exaggerated or tumid phraſeology; and in the greateſt warmth of political conteſt, few expreſſions eſcaped him which can be cited to the diſadvantage of his character as a gentleman. Rhetorical embelliſhments, though frequently found in his harangues, did not ſeem the produce of laborious cultivation, but ſpontaneous effuſions. Superior to art, Fox ſeemed to illuſtrate rules which, perhaps, he had not in contemplation, and the bold originality of his thoughts and expreſſions would rather intitle him to be conſidered the founder of a new ſtyle of eloquence, than a ſervile adherent to any eſtabliſhed practice. Burke, ſtudious and indefatigable, from his continually augmenting ſtores, poured knowledge into the mind of Fox; but in debate their manners were widely diſſimilar: Fox depended on his natural and daily improving genius for argumentation; Burke on thoſe beauties which his taſte and learning enabled him to collect and diſpoſe with ſo much grace and facility; his ſpeeches were liſtened to with admiration as elegant pleadings; but Fox was always elevated above his ſubject, and by energy of manner, and impetuoſity of oratory, ſtaggered the impartial, animated his adherents, and threw uneaſineſs, alarm, and aſtoniſhment into the minds of his opponents."

Having introduced us to the principal characters in parliament, Mr. Adolphus proceeds to the hiſtory of the ſeſſion 1775, one of the moſt important epochs which Britiſh hiſtory had ſeen. As a reporter of parliamentary debates he in this part of his work is minute, circumſtantial, and impartial. As an hiſtorian of parliamentary meaſures he is not altogether unexceptionable—he does not luminouſly preſent the ſeries and chain of motives, cauſes, and facts. With abundant

abundant particularity he recals to our memory what ſeveral members ſaid, but does not ſo clearly elucidate what the legiſlature did. If the author would take the trouble to turn to Hume's account of great parliamentary queſtions, for inſtance, the Petition of Right, Star Chamber, and High Commiſſion in the reign of Charles I. and the Excluſion Bill in the reign of Charles II. he there might find that the hiſtorian without incumbering his work with prolix quotations, amalgamates the ſeveral arguments into one ſyſtem, and preſents the whole as part of the narrative; Hume, nevertheleſs, makes the reader thoroughly acquainted with individual characters, parties, claſſes, ſeparate and collective motives and cauſes as well as facts; and, without digreſſion, infuſes philoſophy into the current of his hiſtory. We do not object to an exhibition of certain ſpeeches, but we think thoſe only ſhould be produced which carry on the buſineſs of the work, and throw light upon the ſubject. For inſtance, his citation, in the ſeſſion before us, of a ſpeech in which Lord Chatham, with prophetic ſagacity, marked the line of conduct which France and Spain would purſue, though occupying ſix pages we think hardly too long. The energetic admonitions of warning wiſdom fatally diſregarded are a valuable portion of hiſtoric truth, but the abridged ſubſtance of what every peer and commoner ſaid, is very immaterial to poſterity. Livy and Salluſt, the great models for the inſertion of ſpeeches, tell what a Hannibal and Scipio would ſay in the camp, or a Cæſar and Cato would ſay in the ſenate, without deſcending to an exhibition of the deſultory talk of Roman and Carthaginian prefects in a council of war, or to the oratorial efforts of every trivial or common place ſenator in a council of policy.

The hiſtory now proceeds to the ſtate of affairs and opinions in America, and the commencement of hoſtilities. The conflict at Lexington, and the battle of Bunker's Hill, are clearly and exactly narrated, and alſo the expedition to Canada to the death of Montgomery. The account of 1775, cloſes with a view of the ſouthern colonies. The parliamentary ſeſſion of 1775-6, is preſented in nearly the ſame manner as the preceding year. At the cloſe of this ſeſſion our author reviews the ſtate of Britain and of foreign powers relatively to each other, and affords a very favourable ſpecimen of his knowledge and comprehenſion of their reſpective intereſts and views. In his ſpeech, at the cloſe of the ſeſſion—

"The king informed Parliament (ſays our author) that no alteration had happened in the ſtate of foreign affairs ſince their meeting, and dwelt with pleaſure on the aſſurances he had received of the diſpoſitions of the European powers, which promiſed a continuance of the general tranquillity. To place implicit belief in theſe promiſes or appearances, at a moment when Great Britain was engaging in a formidable and extenſive civil war, would perhaps have been extremely imprudent. The aſſurances of foreign nations towards an envied and hated political rival can never inſpire unlimited confidence, and they were rendered ſuſpicious by the poſitive boaſt of the Americans, that it was in their power to obtain foreign aſſiſtance.

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The triumphant concluſion of the laſt war, ſo mortifying to the pride of the houſe of Bourbon, rendered it probable, that the courts of France and Spain, rejoicing in the prevailing miſunderſtanding between Great Britain and her colonies, would by all indirect means foment and encourage them; and, perhaps, ſhould hoſtilities be long protracted, take an active ſhare. There was, however, no immediate proſpect of a rupture. The impreſſion made during the laſt war, proving the inefficiency of the family compact, was not likely to be ſoon removed: nor did the proſpect of taking arms in favour of the American inſurgents tender any lure of advantage to induce the natural enemies of Great Britain willingly to engage in the conteſt. No indemnities could be offered, no hopes of aggrandizement were preſented; and, notwithſtanding the flattering proſpect of humbling a haughty rival, the inclination would be repreſſed by conſidering that reconciliation was not yet deſperate, and in ſuch an event, the officious intermeddlers would be left unſupported to ſuſtain the combined reſentment of both. A ſudden junction of France or Spain with the Americans was not to be dreaded; as whatever might be their inclination, common prudence would dictate reſtraint, or, at fartheſt, limit them to mere covert or equivocal aſſiſtance, till the reſources and ſtrength of each party were fully tried, and the breach become irreparable. Nor did the peculiar ſtate of either country furniſh reaſons for expecting the commencement of hoſtilities. The laſt years of Louis XV. were marked with the weakneſs and violence of a poor, proud, and tyrannic government. The acceſſion of his grandſon, Louis XVI. was hailed as an event promiſing the moſt beneficial events to the nation. His amiable youth, integrity of character, and love of virtue, inſpired ſanguine hopes of a proſperous reign; his marriage with Marie Antoinette of Auſtria, daughter of the Empreſs Queen Maria Thereſa, and ſiſter to the Emperor of Germany, was regarded as the means of extinguiſhing the inveterate animoſity which had ſo long rent France and Auſtria, and both king and queen were the objects of popular adoration. Louis removed an odious adminiſtration, re-inſtated the parliaments ſuppreſſed by the late king, exerted his efforts to relieve their diſtreſs occaſioned by a ſcarcity of grain, and ſhewed a merciful mind in the alterations of penal laws. The friendly diſpoſition of the French government towards Great Britain has been unequivocally demonſtrated, and the expectation that ſuccour would be afforded to the Americans, was ſuppreſſed by an edict prohibiting all intercourſe with them. Oppoſition, however, in the late ſeſſion of parliament, reaſoning as well from general ſyſtem as from information, which they profeſſed to have received, often conſidered the interference of France as certain. The idea of foreign danger, it was obſerved, might be thought viſionary, but France and Spain were both arming, and could not, in fact, avail themſelves of a better opportunity. The French miniſtry was changed, and the queen, who had been ſuppoſed to have great influence in that event, was alleged to be biaſſed by Choiſeul, the lover of war, and the great enemy of Britain. The armaments which excited ſo much jealouſy were alleged, on the other hand, to be for the purpoſe of defence, and in the view of aſſiſting Spain againſt the Algerines, or againſt Portugal, according to the terms of the family compact. The influence of the queen was not extenſive, being counteracted by that of the king's aunts, who were decidedly inimical to Choiſeul; and the firſt appointment of miniſters, both domeſtic and foreign, gave ſurprize to the court of Vienna, who ſaw almoſt every individual whom the queen was ſuppoſed to favour, and whoſe nomination would have been

been agreeable to her mother, excluded from the Cabinet. Spain, poſſeſſing immenſe and valuable ſettlements in South America, could not, on any principle of ſound policy, be ſuppoſed capable of fomenting and abetting the rebellion of adjacent colonies; and the Britiſh miniſtry, confidently relying on the effects of force in ſpeedily reducing the inſurgents to ſubmiſſion, ſurveyed, without alarm, thoſe circumſtances on which oppoſition founded the moſt ominous forebodings. Other powers, whoſe immediate interference in the affairs of Great Britain was not expected, regarded the American conteſt with a degree of intereſt ſuited to the magnitude and novelty of the criſis, and with ſuch ſentiments as their attachment to, or hatred of, the Britiſh government ſuggeſted. The people of moſt countries appeared to participate in ſentiments with the Americans; but the ſovereigns, in general, ſhewed no diſpoſition to ſanction, by their approbation, a mode of conduct ſo ruinous to the intereſts of every government."

The hiſtory advances to the firſt campaign of 1776. The account of the eſtabliſhment of American independence introduces the literary efforts in America. Among the moſt conſpicuous, was a pamphlet written by Thomas Paine, called, "Common Senſe." The author had lately emigrated from England; he had no claim to the advantages of education, but thought and reaſoned with force, and with a ſubtlety which was the more dangerous, as it appeared the genuine offspring of unpremeditated candour. His pamphlet was replete with rough ſarcaſtic wit, and he took, with great judgment, a correct aim at the feelings and prejudices of thoſe whom he intended to influence. His publication was ſo well timed, and ſo artfully written, as to produce effects which a more laboured eloquence and better arguments would have emulated or oppoſed in vain, and procured numerous partizans to the cauſe of independence, even among thoſe who but a few months before regarded it with abhorrence. The operations of Howe are detailed with exactneſs, and our author agrees with Stedman in his opinion both of the ſeveral actions and the reſult. The narrative of the campaign is cloſed with a review that appears very impartial.

"The generals (he ſays) have been frequently accuſed of neglecting opportunities to gain the rear of the American army, and thus completely overwhelm them; but ſuch allegations are always to be received with caution; a movement of the kind appears perfectly eaſy to men who merely reaſon, and is eaſy demonſtrable on paper, but, if attempted in the field, it might involve a victorious army in inevitable ruin, or at beſt be fruſtrated by the moſt ſimple dictates of momentary exigency. But no adequate vindication appears for the ſtrange manner in which the troops were poſted in the Jerſies: General Howe adopted the meaſure in contradiction to his beſt judgment, but his error is in every point of view inexcuſable. Equally culpable was the ſhameful neglect of caution and diſcipline which facilitated the ſurprize at Trenton, and for which Colonel Rhalle paid with his life. But Rhalle alone was not blameable; General Grant, his ſuperior in command, omitted the important duty of viſiting his poſts, giving his orders, and perſonally inſpecting their execution. After the event at Trenton, the Britiſh army ſeems to have been paralyſed by alarm, incapable of reſolute meaſures

meaſures for aſſailing a foe who ſtill held them in terror, or for prudent defence of a province, which no force poſſeſſed by the Americans could have wreſted from them. But if this neglect was prejudicial to the Britiſh cauſe, how much more fatal was the deteſtable licentiouſneſs in which the military were permitted to indulge in the Jerſies. Plunder and wanton inſult diſguſted and incenſed the natives, and afforded opportunities of reproach, which were not neglected by the partizans of America; details of each ſpecific wrong were taken on oath, and publiſhed in the newſpapers, to irritate the people againſt the king and the Britiſh nation. Thus the minds of the loyal received a contrary impulſe, and many in deſperation joined the Americans. In vain will it be alleged, in palliation of theſe undenied enormities, that it was impoſſible to reſtrain the furtive and licentious diſpoſition of the foreign mercenaries: were this allegation true, it proves only the impolicy of taking up winter quarters with ſuch troops, in a place where it was deſirable to keep alive the ſpirit of loyalty: but, on the contrary, Rhode Iſland, under the more diſcreet and correct management of Lord Percy and General Clinton, exhibits not a ſingle inſtance of complaint."

The narrative of the parliamentary proceedings of 1777, is more hiſtorical than the account of the former years. Our author remarks the riſe of that difference of opinion between the Chatham and Rockingham parties of oppoſition, concerning the independence of America, which eventually produced the hoſtile parties of Fox and Shelburne. This year was diſtinguiſhed for the ſeceſſion of oppoſition members, on which our author makes the following obſervation, that we think will apply to all concerted intermiſſions of parliamentary duty.

"If the meaſures purſued by adminiſtration were ſucceſsful and popular, oppoſition was needleſs, but a formal ſeceſſion, marked neither wiſdom nor magnanimity. Removed from the ſenate, the proper ſphere of action, and true ſource of honourable diſtinction, the moſt eloquent and diſcerning loſe their pre-eminence, and become confounded with the ignorant; the public rarely feel the want of individuals ſo much, as to demand reluctant exertions; and no great body can be expected to bend to a mode of conduct, which ſeems the offſpring of ſullenneſs, caprice, or vanity."

The account of the campaign 1777, manifeſts a correct opinion of the conduct of General Howe, and while it renders ample juſtice to Britiſh valour, marks the futility of the reſult. Detailing Burgoyne's campaign, our author mentions his celebrated proclamation, which he ſays was ſomewhat pompous and florid, but in its general tenor ſufficiently moderate. To this opinion we cannot aſſent, we think the manifeſto extremely imprudent, eſpecially in its concluſion, denouncing puniſhment againſt perſons who, however culpable, were not within the reach of the denouncer. "The meſſengers, it ſets forth, of juſtice and of wrath, await them in the field; and devaſtation, famine, and every concomitant horror that a reluctant but indiſpenſible proſecution of military duty muſt occaſion, will bar the way to their return." This was neither the language of moderation nor wiſdom; it eventually proved a mere boaſting bravado, and very materially

materially injured the Britiſh cauſe. On Burgoyne's expedition the author has beſtowed accurate attention, and in the plan and progreſs of the operations in March, clearly exhibits the cauſe of the failure. The campaign 1777 concludes the ſecond volume.

The third volume commences with the meeting of parliament 1777-8, and the firſt and ſecond chapters preſent a ſtriking view of the efforts of Lord Chatham during this the laſt ſeſſion of his life. The citations from the eloquence and wiſdom of this illuſtrious man conſtitute the moſt intereſting portion of the parliamentary reports for the year in queſtion. Lord North's plan of conciliation with America is detailed with minute particularity, but its principles and the arguments for and againſt it, are not very clearly elucidated. The laſt exertions of Lord Chatham in the Houſe of Peers are very fairly and perſpicuouſly narrated. Such a ſubject, indeed, might have admitted more force and fire of deſcription, and from a Livy or a Robertſon would have probably received all the impreſſiveneſs of pathetic eloquence, but a writer may be a very uſeful recorder of facts without eſſaying oratory and poetry, and though ſuch graces properly introduced may embelliſh and animate a ſtory, moſt authors act moſt prudently in not making the attempt. The cloſe of this ſeſſion conducts the hiſtory to the rupture with France.

Our author now carries the reader back to America, deſcribes the Miſchianza in honour of General Howe, the arrival of the commiſſioners, their overtures to the Congreſs, and the rejection of theſe by the Americans; the reſumption of military operations, and Clinton's march through the Jerſeys. Thence he proceeds to the maritime hoſtilities between the Britiſh and French; Clinton's war of detachments, including the expedition to Georgia. The following chapter is begun by an account of the hoſtilities in Europe. Our author is ſomewhat more favourable to Keppel than the miniſterial writers of the time, though far leſs favourable than the partizans of oppoſition. The parliamentary ſeſſion which now enſues is chiefly remarkable for motions of enquiry and cenſure concerning the conduct of the war. All theſe our author details with ſufficient exactneſs, but without any novelty of information, remark, or views.

The rupture with Spain he very juſtly imputes to the aggreſſion of that kingdom, and therein differs from Belſham, who lays the blame on his country, and vindicates its enemies. The account of the campaign, 1779, is ſomewhat curſory; the efforts of the Britiſh in Georgia are rather faintly exhibited. The defence of Savannah afforded ſuch a diſplay of Britiſh heroiſm and ability, as we wiſh our author had placed in a more ſtriking light. This chapter cloſes with a view of Iriſh affairs, and the diſcontents which prevailed, in the ſiſter iſland. The ſeſſion 1779-80, was remarkable for attacks upon miniſtry, extraordinary violence in debate, ſchemes of reform and innovation, popular aſſociations and ferment leading to lawleſs licentiouſneſs, and ending in the moſt dangerous inſurrection, which military force only was able to repreſs. All theſe characteriſtics our author

thor very properly mentions in introducing this critical period. We do not think, however, that he has been ſucceſsful in diſtinctly exhibiting theſe ſeveral parts, or in preſenting from the compoſition one complete whole: like ſeveral other parts of his parliamentary hiſtory this is too much a repetition of debates. There was, indeed, in that ſeſſion a complexity of cauſe, motive, agency, and circumſtance that required united ſagacity and comprehenſion to ſee the ſeparate movements and underſtand their reſpective ſcope and bearings: but though we doubt if our author diſplays ſuch a diſcriminate, able, and maſterly view of this ſeſſion as ſome of our great hiſtorians would have exhibited, yet we think he is ſufficiently copious in his materials, and in one part or another mentions moſt of the facts that are deſerving of record. One of the moſt prominent topics of parliamentary conſideration was Burke's plan of œconomical reform, and if the account of this ſcheme on the one hand do not preſent and characterize a grand ſyſtem of political œconomy, as a Hume would exhibit a Magna Charta, or a Gibbon the code of Juſtinian, it is a very fair and accurate report of Mr. Burke's ſpeech, and an exact tranſcript of the chief proviſions. The debates on the influence of the crown are compreſſed with judgment, and exhibited with conſiderable animation. Extracts, however, would be here unneceſſary, as extracts conſtitute much of this part of the narrative. The hiſtory now comes to the riots, in tracing which from their origin, marking the progreſs of popular agitation to rebellion and anarchy, the author is very ſucceſsful. The anti-popiſh fanaticiſm he takes up among the Scottiſh Preſbyterians, many of whom were furiouſly enraged againſt the very idea of toleration, although it was not actually propoſed to be extended to the northern part of the kingdom. Their puritanical zeal was inflamed by various demagogues, including ſome of their eſtabliſhed paſtors, and exemplified itſelf by the commiſſion of felony both in robbery and arſon, and various chapels and dwelling houſes were burned or pillaged in the principal towns. A kind of correſponding ſociety was formed for keeping up the flame and adminiſtering fuel. With theſe correſponding clubs another engine cooperated in debating ſocieties, and a Proteſtant aſſociation was formed in London, and Lord George Gordon, a wild enthuſiaſtic, moody fanatic, was elected their preſident. Elated with this appointment, Gordon, who before had been partly a ſport and partly a nuiſance in the Houſe of Commons, increaſed his buffoonery and violence.

"On the firſt day of the ſeſſion, ſays our author, while dilating in moſt unwarrantable terms on the diſpoſition of the people of Great Britain and Ireland, he (Lord George Gordon) ſaid the indulgences granted to papiſts had alarmed all Scotland, where the people had determined to guard againſt a ſect in ſuch favour with the miniſtry; nor were theſe ſentiments confined to himſelf; government ſhould find a hundred and twenty thouſand men at his back, who would avow and ſupport them, and whoſe warmth of ſpirit was ſtill greater than his own. They had ſent petitions to the miniſters, who

who had disregarded—to the Lord Chancellor, who had suppressed—and to the Speaker, who had incurred displeasure by not delivering them to the House of Commons. They had now printed their sentiments and resolutions, which he was to deliver to the King and the Prince of Wales, for their instruction on the manner in which the Scots would consent to be governed. The people of Scotland (he said) were irritated, and in matters of religion exasperated, being convinced that the King was a Papist. The indifference with which these indecent and almost treasonable attacks were endured, probably arose, partly from respect to the family of this intemperate man, and partly from a notion that he was not free from insanity. During the whole session, however, he continued the same course of ribaldry. He constantly boasted of the number of men attached to his person and subjected to his will, calumniated the king, and defied Parliament."

The history conducts this incendiary to the meeting in St. George's Fields, describes the lawless proceedings of the mob towards the Houses of Parliament until their phrenzy broke out in riot and conflagration, and attends the insurgents through the detail of their enormities until they were effectually crushed. The account of the disturbances of 1780, is one of the best parts of Mr. Adolphus's narrative.

On his description of the campaign 1780, we shall make one observation which applies to other parts of the military and naval operations. Every campaign of that war had certain specific objects which we think the historian should have exhibited at the commencement, and thus the reader could have readily perceived what purposes of the respective parties were attained, and what were not: might observe the outset, progress, and result; the connexion of which is necessary to render history a school of instruction. The author presents the various parts of the warlike operations with his usual and laudable accuracy; but in reviewing the whole account of any campaign the reader cannot readily and immediately perceive the amount of either success or failure. Rodney's victory over the Spaniards is mentioned, but we do not, from the author, discover its effect on the subsequent transactions of the year. The various members of the narrative are not kept sufficiently distinct: the operations of that year principally regard three scenes, the Continent and coasts of America, the West Indies, and the European seas. Perhaps, if beginning with one of these, he had conducted the story to the end of the campaign, and handled the rest in the same manner, the impression of each would have been more vivid and distinct, and of all more complete, without any improvement of his materials. He first presents Rodney's victory over Langara; next the siege and capture of Charlestown, which had no connection with any of Rodney's operations. The siege is well represented; and the disposition is so far orderly, that he follows the affairs of the south to the end of the campaign, conveys Clinton back to New York, and mentions part of his operations after his return. Our historian passes to the West Indies; gives an account of the transactions there; and comes back to Clin-

ton at New York. There he draws a lively and intereſting picture of the epiſode of Major André, of which the following is the concluſion.

"The whole behaviour of this amiable officer was diſtinguiſhed by magnanimity, and jealous regard for his reputation. During his examination, for it could not be called a trial, he ſtudiouſly avoided every diſcloſure which might affect the intereſts or characters of thoſe with whom he had been engaged. He received the ſentence without alarm or dejection; acknowledged the politeneſs with which he was treated during his captivity, and only ſolicited the ſad privilege of dying by the muſket like a ſoldier, and not by the cord like a common felon. Uninformed whether his requeſt would be granted, he walked with firmneſs, compoſure, and dignity, towards the place of execution, arm in arm with the officers of his guard. At ſight of the preparations which announced the diſgrace reſerved for his final moments; he exclaimed, with emotion, 'muſt I then die in this manner?' but ſoon recovering his compoſure, he added, 'it will be but a momentary pang.' With an unruffled countenance, he aſcended the cart, deſiring that the ſpectators would atteſt his courage at the great moment of the termination of his exiſtence! In the opinion of all liberal and generous minded men, the manner of the execution was infinitely more diſgraceful to Waſhington and La Fayette, than to the unhappy ſufferer. His general, Sir Henry Clinton, never ceaſed to lament the unworthy fate of this amiable and accompliſhed young man, who was adorned with the rareſt endowments of nature and of education, and, had he lived, could not but have attained to the higheſt honours of his profeſſion."

The parliamentary hiſtory of 1780-1, contains nothing particularly ſtriking; there is an attempt to characterize Mr. Pitt at his firſt appearance, but the exhibition of characters is not Mr. Adolphus's forte. The armed neutrality, and the rupture with Holland, are clearly and fully narrated. The campaign of 1781, is begun by an attack of the French on Jerſey, thence our author proceeds to the ſiege of Gibraltar. The ſortie of the 27th of November (our author inadvertently makes it the 26th) afforded a fine ſubject for hiſtorical painting. Mr. A., however, merely narrates, and does not attempt deſcription. From Gibraltar he returns to the Channel, and proceeds to the North Seas. The account of the battle of the Dogger Bank is, we think, too curſory; every military or naval action has ſomething peculiar and characteriſtic which it is the buſineſs of an hiſtorian to find out if he can. Our author preſents the operations of Lord Cornwallis with copious particularity; the exploits of Lord Rawdon are mentioned, but not forcibly repreſented. The battle of Hobkirk Hill was an effort of combined genius and valour which Mr. Adolphus is not at ſufficient pains to mark. We are ſurprized to find him aſſert, that Sir Henry Clinton uſed every exertion to aſſiſt Lord Cornwallis, as, in fact, Clinton was completely overreached by Waſhington, and thereby prevented from making the only efforts that could have been effectual. The ſeſſion of 1782-2 is exhibited, at conſiderable length, and contains the following character of Lord North.

"Such

"Such was the cloſe of the firſt permanent adminiſtration formed during the reign of George III. From the prime miniſter the acts of government took their character, and in ſpeaking of him, his moſt inveterate opponents never accuſed his warmeſt friends of exaggeration. Of his character and attainments when he was raiſed to the office of Chancellor of the Exchequer, mention has already been made, and what remains for hiſtory to record has been, in a great degree, anticipated. His eloquence was leſs diſtinguiſhed by peculiar ſplendour of diction, than by ſuavity, perſpicuity, and arrangement. The impreſſion of his harangues was aided by an extraordinary degree of candour, and ingenuous confidence, which were known to be unaſſumed, and convinced the hearers of the purity of his motives, even though they did not aſſent to the propriety of his meaſures. His temper was ſeldom ruffled, and though reiterated attacks ſometimes extorted a ſarcaſtic ſally, his wit, of which he poſſeſſed an uncommon fecundity, never left on the minds, even of thoſe whom he overwhelmed with ridicule, a ſentiment of rancour. His honour was unblemiſhed, his integrity unqueſtionable; and 'in a long and ſtormy, and, at length, an unfortunate adminiſtration, he had many political opponents, almoſt without a perſonal enemy.' Theſe eſtimable qualities were ſuppoſed to be counterbalanced by too great a facility in adopting the ſuggeſtions of others; and the abſence of that ſtrictneſs or ſeverity which is often neceſſary to enforce and inſure exertion, gave the appearance of procraſtination, and a want of energy ſeemed to pervade the other departments of adminiſtration."

The account of the Rockingham adminiſtration is copious and impartial; with, as uſual, ſomewhat too prolix a detail of parliamentary citation. This part of the hiſtory contains the firſt overtures for peace, with the ſlow progreſs of the negociation. The chapter concludes with the death of the Marquis of Rockingham, the change of miniſtry, and the appointment of Lord Shelburne. In this chapter on civil and political proceedings, we are ſurprized to find introduced Rodney's victory in the Weſt Indies, which, in our opinion, more properly belonged to the chapter which exhibits the military and naval operations of the ſame campaign. The account of the battle itſelf, though not peculiarly picturеſque, is ſufficiently particular. The reſpective evolutions of the ſeveral ſhips are detailed with nautical exactneſs, and in ſome degree expreſſed in nautical phraſeology, but the combination of movement and reſult is not ſo happily pourtrayed. The next chapter proceeds to the military and naval campaign of 1782. In America nothing important was done, nor in the Weſt Indies after the victory of Rodney. In the Eaſt Indies the chief naval operations are detailed, and a few of the military proceedings; but the grand confederacy between the natives and the French, the political efforts of Mr. Haſtings for oppoſing and diſſolving this confederacy, with the belligerent operations of Sir Eyre Coote, are omitted, or, more properly ſpeaking, poſtponed; as the author informs us, in his preface, reſpecting the events of Mr. Haſtings's government, he "conſidered their more natural and proper ſituation to be in the interval between the peace of 1783, and the period when new regulations were adopted for the government of the

Aſiatic territories. Theſe tranſactions will engage my early attention when I proceed in continuation of my preſent work." We do not think this reaſon ſatisfactory for leaving out of a hiſtory that is brought down to the concluſion of a peace, moſt momentous efforts, political and military, which affected the relative ſituation of the parties at the concluſion of that peace. The political plans and meaſures of Haſtings reduced the hoſtile confederacy, by detaching from it very powerful members, and afforded to Sir Eyre Coote the means of exerting, with ſucceſs, his military talents in combating the reſt, and in ſaving India. All this was effected in the war that was terminated by the peace of 1783; its natural and proper ſituation, therefore, we think, was in the hiſtory of that war. Returning to Europe our author preſents a very ſatisfactory account of the diſcomfiture of the enemy at Gibraltar. Chapter the laſt opens with the meeting of parliament, December 5, 1782, proceeds to the preliminaries of peace, and details the debates to which they gave riſe, and the arguments for and againſt the famous coalition. The hiſtory proceeds to the change of miniſters, and bringing the detailed narrative to a cloſe, exhibits a general view of the late belligerent parties, which is terminated by the following ſummary.

"Reviewing the period comprized in the preſent narrative, we find the kingdom involved in difficulties of the utmoſt magnitude. A combination of talent and influence, forming an oppoſition to the court, which drove from the helm, in eight years, five liſts of miniſters, beſides occaſioning ſubordinate changes; the populace impelled to the extremes of violence, and the verge of inſurrection, while the adminiſtration of the laws appeared too feeble to reſtrain their exceſſes; the ſtability of government ſcarcely reſtored, when the paſſions of the nation were engaged by a rebellion in the American colonies, aided in its progreſs by thoſe who are called the natural enemies, and thoſe who ought to be the natural allies of Great Britain; the contentions of party maintained during this conflict with increaſed fervour, and the conduct of the revolters juſtified and applauded by able and reſolute parliamentary advocates; the war unſucceſsful, the peace cenſured as inglorious; yet the occupations of commerce, the calls of juſtice, the duties of the ſubject, and the cares of government, purſued with unabated vigour and philoſophic temperance. What could produce theſe aſtoniſhing effects? what enſure, in ſuch a criſis, the ſafety both of government and liberty, but the ſpirit of the Britiſh conſtitution, ſo admirably adapted to the preſervation of both? Protected by that conſtitution, all claſſes concurred in their endeavours to heal the wounds inflicted by war in the boſom of their country, and ſoon found their cares repaid with ſucceſs beyond their hopes. Hoſtile confederacies may again menace, and internal diſſentions may again plant inveteracy between leaders of political parties; but the great intereſts of the ſtate, the ſtability of law, and the full enjoyment of freedom, can never be impaired, while Great Britain preſerves inviolate that ſource of greatneſs, and ſpring of happineſs,—her ineſtimable conſtitution."

From this analyſis, and the extracts by which it is illuſtrated, our readers will perceive that the work before us diſplays a very conſiderable

ſiderable degree of meritorious induſtry. The materials are ample, and, though without much novelty or reſearch, they conſtitute a very copious and uſeful collection. The reflections that are interſperſed with the narrative, are ſenſible and judicious; though not peculiarly ingenious or profound. To materials that are really good the arrangement is very far from doing juſtice, and the language is not unexceptionable; it is not deficient in perſpicuity, but wants elegance, force, and harmony. In the continuation Mr. A. will find it neceſſary to devote much more attention to the rules and practice of compoſition before he can become an agreeable and impreſſive writer. But while juſt and impartial criticiſm on the one hand muſt notice theſe defects, on the other it muſt allow to the author the praiſe of a pains-taking and impartial narrator of important facts, and as ſuch an uſeful writer.

A ſerious Call to a conſtant and devout Attendance on the ſtated Services of the Church of England; in an Addreſs from a Clergyman to his Pariſhioners. By the Rev. T. Robinſon, M. A. Vicar of St. Mary's, Leiceſter. Small 8vo. Pp. 34. 6d. Rivingtons. 1803.

THIS is a pamphlet of no common merit, and of no common importance. Though ſmall in ſize, it is great in ſubſtance, being replete with inſtruction and affectionate advice of the moſt momentous nature. To the reverend author it does the higheſt honour; and though originally intended for the benefit of thoſe to whom he ſtands in the relation of paſtor, we heartily wiſh, for the ſake of their beſt and deareſt intereſts, that it were ſeriouſly peruſed, and impartially conſidered, by all our fellow-Chriſtians of the united kingdom.

Mr. Robinſon complains, and ſorry we are that ſo many of his brethren ſhould have ſo much reaſon to join in the complaint, that many of his people "abſent themſelves from our public ſervices in the houſe of God: for to thoſe at leaſt," adds he, "my labours in preaching are loſt; they will not afford me the opportunity of delivering to them the important meſſage, with which I am commiſſioned." This, we are afraid, is an evil of general and growing prevalence; but certainly an evil of deplorable malignity. Many of our deluded countrymen have baſely deſerted the divine ſtandard of the Captain of our ſalvation, to enliſt themſelves under the unhallowed banners of a vain and falſe philoſophy; or, to ſpeak in plain terms, have apoſtatized from the Chriſtian religion, and glory in the open profeſſion of infidelity. Numbers, affected with the reſtleſs diſtemper of "itching ears," and "carried away with every wind of doctrine," diſdaining the ſober and ſcriptural devotion of our admirable Liturgy, run up and down the country to feaſt themſelves with ſpiritual food more ſuited to their vitiated taſtes. Nor are they in any danger of not meeting with a ſufficient variety of that high-ſeaſoned, though poiſonous, nouriſhment of which they are in ſearch.

For what is, by Solomon, affirmed of Wiſdom is, in our days, emphatically true of Folly. She "crieth without; ſhe uttereth her voice in the ſtreets; ſhe crieth in the chief place of concourſe, in the openings of the gates: in the city ſhe uttereth her words, ſaying, Behold I will pour out my ſpirit upon you, I will make my words known unto you." (Prov. i. 20—23.) None but the ignorant and ſimple, it is true, can miſtake her for wiſdom: the vacant ſtare of her ideot features, very often deformed by the wild contortions of melancholy madneſs, diſcovers her, at once, to the eye of diſcernment. But as diſcernment is a quality of which even well-meaning people are frequently deſtitute, her miſerable victims, alas! are many. "With her much fair ſpeech ſhe cauſeth them to yield; with the flattering of her lips ſhe forceth them. They go after her ſtraitway, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks; till a dart ſtrike through their liver; as a bird haſteth to the ſnare, and knoweth not that it is for his life." For "her houſe is the way to hell, going down to the chambers of death."—(Prov. vii. 21—27.)

On thoſe who have ſuffered themſelves to be ſeduced by the deſpicable, but dangerous, ſophiſtry of philoſophiſm, we ſuſpect that all argument would be thrown away; for "none are ſo blind," ſays the common proverb, "as they that will not ſee." But among the followers of fanatical ſectaries, there are numbers, we believe, who, although they are unfortunately ſeized with the malady of running they know not where, to hear they know not what, and perſuade themſelves that they are highly edified by the raving and nonſenſical rhapſodies of ſuch as, "underſtanding neither what they ſay nor whereof they affirm," turn faith into frenzy, and devotion into blaſphemy; are yet ſufficiently ſenſible of the ineſtimable value of right principles in religion, and have only miſtaken the place in which they are to be found. To ſuch ſerious perſons we moſt earneſtly recommend Mr. Robinſon's pamphlet, which contains ſuch convincing and unanſwerable proofs of the excellence of our eſtabliſhed forms of worſhip, of the indiſpenſible duty of frequenting it, and of the high danger of the ſin of ſchiſm, as we conceive impoſſible to be reſiſted by any candid and well-diſpoſed mind.

"The Church of England," ſays Mr. Robinſon, "is truly apoſtolical. In the different orders of its miniſters, it provides teachers, and ſets them apart for the ſacred function by ſo regular and ſolemn an appointment, as ſeems in itſelf admirably calculated for the purpoſes of good government and general edification. The ſubordination it has eſtabliſhed among the clerg, and the ſhare of power it has aſſigned to ſome of them over others, are reaſonable and expedient, and ſuch as ought not to be objected to, unleſs they can be proved to be contrary to divine injunction. Its plan of internal rule alſo recommends itſelf to our regard, as being ſo congenial with the form and ſpirit of the Britiſh conſtitution. But it claims our eſteem on higher conſiderations. In its grand outlines, at leaſt, it appears, more than any other, to be modelled after the example of the apoſtolical and

and primitive times. The diſtinction of miniſters into biſhops, prieſts, and deacons; the general ſcheme of epiſcopal ordination, and epiſcopal government, prevailed very early in the Church, as we learn from the firſt fathers, and thoſe who were cotemporaries with the apoſtles. Why, then, is this plan of worſhip to be rejected? Is it to be ſet aſide for any trivial cauſe? And is ſuch a general laxity to be introduced, that every man may inſtitute a church for himſelf, or be at liberty to intrude into the miniſterial office, by his own call and his own ordination, and commence a public teacher of Chriſtianity? I would rather adhere to the ſyſtem laid down by the moſt venerable and infallible authority—'No man taketh this honour unto himſelf.' Heb. v. 4." (Pp. 6—11.)

"But I have ſtronger reaſons for adherence to our Church: I conſider it as truly apoſtolical in its doctrines. It is my firm conviction, that with us not only are 'the ſacraments duly miniſtered according to Chriſt's ordinance, in all thoſe things that of neceſſity are requiſite for the ſame,' but 'the pure word of God' is maintained, and in all eſſential points continually held up to view in all our ſervices. Poſſeſſed as ſhe is, of ſuch a treaſure of divine truth, who ſhall calumniate or oppoſe her? What, though ſome of her ceremonies appear to you exceptionable? A ſeparation ought not to be thought of, for matters trifling in themſelves, and of mere indifference. Rather give up your own wiſhes, than raiſe a difficulty, or encourage a prejudice." (Pp. 11—14.)

Mr. Robinſon's encomium on our form of Common Prayer is at once ſo well expreſſed and ſo well deſerved, that we wiſh we could ſpare room for the whole of it.

"It is," he ſays, "venerable for its antiquity; it is juſtly to be admired for its ſtyle, being a model of ſimplicity combined with dignity, and on that account well adapted to the purpoſes of devotion."

"There are many, indeed, who vehemently reſiſt the uſe of all forms whatever in divine worſhip. But it ſhould not be forgotten that the antient Church of God offered up their prayers and praiſes in precompoſed forms, and that ſuch alſo was the practice of Chriſtian ſocieties in very early ages, as appears by their liturgies which have been tranſmitted to us. Does a ſet formulary obſtruct the influence of the Holy Spirit, or neceſſarily render the ſervice cold and unavailing? We know the contrary, and, in ſupport of the aſſertion, could bring the atteſtation of many moſt lively and devout perſons, both in paſt and preſent times."

"Our general wants are the ſame, and therefore the ſame general petitions are proper and expedient on all occaſions. We need not introduce any change of expreſſion, or be continually ſeeking freſh matter for our public addreſſes to God; and if we ſhould relinquiſh the uſe of the Liturgy, it would not promote edification, or be a more acceptable ſervice, in any material degree, to diverſify our words. It may be no ſmall advantage to the people, to know beforehand what are thoſe ſupplications and thankſgivings, which they are called to offer up, with one heart and with one voice. And ſuch a proviſion as our Church has made, is a ſecurity to the nation, that, however the abilities or the principles of the officiating clergy may vary, there ſhall not be wanting in her temples a form of ſound words, with which her faithful members may cordially and profitably ſurround the throne of grace. This is a ſecurity of no ſmall value, conſider-

ing the probability that ſome of her miniſters may be incompetent to conduct the worſhip by extemporaneous effuſions, in a ſolid as well as lively and ſpiritual manner." (Pp. 14—16.)

"It is no inconſiderable advantage that our ritual contains within itſelf a courſe of ſcriptural and evangelical inſtruction, perfectly independent of ſermons. Whenever we join in our forms of devotion, every grand and eſſential doctrine of Chriſtianity is brought before us, and we are required to renew the confeſſion of our faith. Who then can plead ignorance? A judicious ſelection of the moſt intereſting parts both of the Old and the New Teſtament is appointed to be read; ſo that the important declarations of Moſes and the prophets, of Chriſt and his apoſtles, are conſtantly to be heard in our churches. It deſerves conſideration, and it ſhould be acknowledged with gratitude, that the ſolemn reading of God's moſt holy word forms a large part of our public ſervice; and I heſitate not to ſay, that on this account, as well as others, it is a national bleſſing, maintaining and propagating truth, no leſs than promoting devotion." (P. 19.)

The following obſervations are alſo excellent.

"You owe it to your country to comply with all its ordinances, which are not contrary to a good conſcience. Perhaps it is not ſufficiently conſidered, even by perſons profeſſing godlineſs, what deference and ſubmiſſion are required by the holy ſcriptures to be paid to civil governors.—Their injunctions, indeed, cannot bind you in oppoſition to the divine will. But in all things lawful and honeſt they have a ſtrong claim to your obedience and ſtrenuous co-operation. Such appears to be your duty as members of the community, and it is no more than 'ſubmitting to every ordinance of man for the Lord's ſake." (Pp. 19—21).

"The ſyſtem of Chriſtianity is not like any human ſyſtem of arts and ſciences, capable of continual progreſs and amendment. It were impious to imagine, that by our bold ſpeculations or philoſophical diſcoveries we can improve upon the grand doctrines of revelation. They are infallibly true, and therefore unalterable. Theſe, therefore, being eſtabliſhed in our Church, we wiſh not for any changes, which might endanger the purity of our faith, but devoutly pray for the perpetuity of this conſtitution, which has been, and may yet be, the ſource of innumerable bleſſings to the nation. (Pp. 22—23.)

Mr. Robinſon's reflections on the evils neceſſarily attendant on ſeparation from our venerable Church, are well deſerving the ſerious attention of all who have taken, or are inclined to take, ſo unwarrantable a ſtep.

"If you be," ſays he, "ſolicited to depart from us, it will become you previouſly to conſider whither you ſhould go. Would any ſolid and laſting advantage be gained by the deſertion of our ordinances, by the demolition of our eſtabliſhment, and by the appointment of another ſyſtem?—Ah! what incalculable evils would enſue! How injurious to ſociety and religion! What deſolations are to be dreaded from the probable influx of enthuſiaſm and infidelity, inſubordination, and exceſſive profligacy! But not to inſiſt on all the conſequences of ſuch an extreme caſe; what is that other plan of worſhip, what the government and principles of that religious ſociety, which you are invited to join? However widely the diſſenters

ters differ from each other, (and they ſtand as far aſunder as they do from the Church it elf) yet they almoſt all agree in giving the ſupreme direction and controul to the people, aboliſhing all ſubſcription to articles of faith, and leaving the miniſter at large to offer up prayer and praiſe according to the dictates and feelings of his own mind. Are you not aware of much evil reſulting from ſuch a mode?"

"It tends to encourage pride and produce contention. It ſets up thoſe as teachers and governors, who ought only to occupy the place, and poſſeſs the teachableneſs and obedience, of the ſcholar and the diſciple. It affords the man of a forward, ambitious, petulant, and captious temper, full opportunity of gratifying his peculiar turn of mind at the ſacrifice of peace and unity. Many a DIOTREPHES, 'loving to have the pre-eminence,' thruſts himſelf into notice; harangues, cavils, and diſputes. The faithful miniſter is checked in his efforts, and is greatly obſtructed in his uſefulneſs: he muſt conſult the wiſhes of the majority, however corrupt, or be in danger of being driven from his place; for he is dependent upon them for his continuance, and his pittance of ſupport. One ſeparation follows after another: and theſe endleſs diviſions not only imbitter the followers of the ſame Maſter againſt each other, but give the enemies of all religion occaſion to blaſpheme." (Pp. 25—27.)

With the following impreſſive remarks on ſchiſm we ſhall finiſh our extracts from this valuable pamphlet, to which we feel more than ordinary anxiety to direct the public attention.

"Having no juſt cauſe for ſeparation, you ſhould dread the ſin of ſchiſm. Can it be ſhewn that ours is a corrupt church, that it forms no part of the Church of Chriſt, that it eſtabliſhes error, that it requires any ſinful terms of communion? If this were ſo, then indeed you would be at full liberty to depart, even as our reformers did from the Church of Rome. But on no other grounds can you juſtify a ſeceſſion; and I am perſuaded, this cannot be proved to be the caſe. The truth of the goſpel is maintained, and the divine ordinances are adminiſtered among us. It is only for us cordially to unite, and to be conſiſtent with our profeſſed principles, and we ſhall be a ſpiritual, lively, and proſperous Church. Our 'Jeruſalem' will become 'a praiſe in the earth.'

"There ſhould be no ſchiſm in the body." (1 Cor. xii. 25.) "Are you ſufficiently aware of the nature and the miſchievous effects of ſchiſm?—Such very lax notions have lately prevailed concerning all eccleſiaſtical as well as civil order and diſcipline, that almoſt every man has thought himſelf releaſed from reſtraint, and at liberty to 'do that which is right in his own eyes.' The Church is rent and lies bleeding on the ground; the prey of innumerable ſectaries, and the deriſion of infidels."

"Men 'profeſſing godlineſs,' have forgotten what they owe to their faithful paſtors, and no longer yield them, what is their due, attention, reverence, and attachment. The relation, which formerly ſubſiſted between the parochial miniſter and the people of his charge, and which is calculated to promote the intereſts of ſolid piety, is now nearly diſſolved through the wildneſs of inſubordination, which has broken looſe among us. A contempt is ſhewn for the ſacred function, and for the moſt exemplary characters inveſted with it. In many caſes at leaſt, no eminence of ability, no fidelity or diligence, no purity of doctrine or holineſs of life in the pa-

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riſh prieſt, have been ſufficient to ſecure to him the affections even of the more ſerious part of his congregation; but they have departed from him in multitudes, upon the appearance of a ſtrange teacher, whoſe endeavours, as it afterwards appeared, were to unſettle and divide."

"Is not ſchiſm alſo a direct violation of all thoſe ſcripture injunctions, which inculcate Chriſtian love and unity? Should the members of the ſame body be divided? or ſhould they not rather be knit together in cloſeſt attachment? Let us hear the great teacher of the Gentiles: 'Endeavour to keep the unity of the ſpirit in the bond of peace: There is one body and one ſpirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptiſm, one God and Father of all, who is above all and through all, and in you all.'* 'I beſeech you, therefore, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you; but that ye be perfectly joined together in the ſame mind, and in the ſame judgment.'† 'Mark them which cauſe diviſions and offences, contrary to the doctrine which ye have learned; and avoid them."‡ (Pp. 28—32.)

We conclude with the venerable teſtimony of Hooker, which Mr. Robinſon has, with great propriety, prefixed, as a motto, to his little work. "This is my final reſolute perſuaſion, *Surely the preſent form of Church Government, which the laws of this land have eſtabliſhed, is ſuch, as no law of God, or reaſon of man, hath hitherto been alleged of force ſufficient to prove they do ill, who, to the uttermoſt of their power, withſtand the alteration thereof.*"

The Hiſtory of the Reign of George III. to the Termination of the late War; to which is prefixed, a View of the progreſſive Improvement of England, in proſperity and ſtrength, to the Acceſſion of his Majeſty. By Robert Biſſet, L. L. D. Author of the "Life of Burke," &c. &c. 6 vols. 8vo. 2l. 12s. 6d. Longman and Rees. 1803.

DR. Biſſet has long been advantageouſly known to the literary world, by his Eſſay on Democracy and his Life of Burke, (both of which were publiſhed before the eſtabliſhment of our Review, but the laſt of which was mentioned with high approbation, in one of our early volumes); as well as by various other publications of leſs importance. In all theſe works, he has proved himſelf generally a man of ſound principles, an acute obſerver, a cloſe and able reaſoner, and a clear, perſpicuous, intelligent, and impartial writer. Knowing him to poſſeſs, with theſe eſſential requiſites for an hiſtorian, a mind well-ſtored with claſſical knowledge, and an active ſpirit of reſearch, it was with great pleaſure that we heard he had undertaken to write the hiſtory of a reign ſo fertile in great and important events, as the preſent. We felt confident that he would produce a valuable

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* "Eph. iv. 3—6." † "1 Cor. i. 10." ‡ "Rom. xvi. 19."

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addition to our ſtock of hiſtorical knowledge, and that, though we might and probably ſhould differ from him in opinion on ſome points of minor importance, in the preſent times, we ſhould be called upon, by a diſplay of the ſame impartiality of which, in his former productions, he had ſet us an example, to beſtow on his efforts a conſiderable portion of well-earned praiſe, and to rank him very high on the liſt of our national hiſtorians. Nor have our expectations in this reſpect been diſappointed. We have derived from the peruſal of his hiſtory both pleaſure and advantage, and though, in his brief notice of our revolution in 1688, and in ſome of his obſervations on preceding and ſubſequent tranſactions, we cannot agree with him, juſtice, nevertheleſs, compels us to acknowledge, that even in theſe inſtances, the temperance and conſiſtency of his remarks are not leſs manifeſt than in his general diſcuſſion of the main ſubject of his enquiry. Having premiſed thus much, we ſhall proceed to lay before our readers a regular analyſis of the work.

A conciſe preface preſents to the reader the reaſons which induced the author to engage in the preſent undertaking. The period which he handles is, he obſerves, eventful and intereſting, and therefore he modeſtly avoids expatiation on the magnitude of the theme, as its greatneſs and importance "would only manifeſt the imprudence of the choice ſhould the execution prove inadequate." He touches on an objection to hiſtories of living periods which we have repeatedly refuted eſpecially in our review of Belſham and Adolphus, and adopts an obſervation which we made on the firſt of theſe performances, that it is no more impracticable for an hiſtorian to deliver the truth reſpecting living characters, than for a witneſs to deliver faithful teſtimony according to the beſt of his knowledge. The reaſons which determined the writer to attempt the preſent work, he offers as an apology to thoſe who may think he has made an eſſay beyond his ſtrength. This we believe can be the opinion of few who have read the life of Burke, or know its literary reputation; and the peruſers of the work before us, we are thoroughly convinced, will readily perceive in the various parts and the whole of this production, that the author's ſtrength is fully competent to the taſk which he has undertaken. We do not, however, think his diffidence the leſs meritorious, becauſe it is unneceſſary.

"Having," he ſays, "devoted the chief part of my literary attention to biographical and hiſtorical ſtudies, I conceived an idea many years ago of writing a hiſtory, and chooſing for my ſubject the tranſactions and events with which I was chiefly converſant, and by which I was moſt deeply intereſted and impreſſed. Britain, from the revolution to the preſent time, appeared to me to afford a ſcope for narration and reflection, equal to any that had hitherto been treated in hiſtory; and I cheriſhed a hope of being able, ſome time or other, to complete a narrative of that period. Commencing literary adventure with more moderate purſuits, progreſſive encouragement emboldened me to attempt the life of Burke. The ſubject naturally called my attention to more recent tranſactions and events than thoſe which I had originally propoſed *firſt* to narrate;—— and with

with proud pleaſure I contemplated the efforts of my country, diſplaying in arduous ſtruggles the exhauſtleſs abundance of Britiſh reſources, and the invincible force of the Britiſh character; ſtill more ſtrikingly manifeſted in the times in which I live, than even thoſe which have immediately or ſhortly preceded. The reception which that performance met from the public, and from all the reviewers at the time, of whatever party or political ſentiments, inſpired me with hopes that I might be enabled to execute a work not unintereſting or unimportant to others, on a ſubject the examination of which was ſo pleaſing and inſtructive to myſelf."

"For materials," our author proceeds, "beſides examining all the periodical and occaſional narratives of the times, I carefully inveſtigated ſtate papers, and many other written documents, with which I had been liberally furniſhed by private communication. For political, commercial, naval and military information, I applied to men who were moſt converſant in theſe ſubjects. By converſation with intelligent and experienced gentlemen both in the land and ſea ſervice, I acquired as much knowledge of their reſpective profeſſions, as enabled me to comprehend the general tactics and diſcipline, their progreſſive improvements, and actual ſtate; and thus, in every particular action, to trace the cauſe and operation whence the event reſulted. The financial hiſtory and ſituation of the country, I ſtudied in the moſt approved works, and in official documents. In the diſpoſition of my materials, I have adopted the following plan. Previous to the commencement of the hiſtory, there is an introduction, which traces the progreſſive improvement of England, in internal proſperity and ſtrength, as well as in eſtimation and importance among foreign powers, from the earlieſt times to the beginning of the war 1756. A preliminary chapter contains the cauſes and outline of hoſtilities, with the internal tranſactions and ſtate of the country during the laſt years of the late king; in order that the reader, having before him at the acceſſion of his preſent Majeſty, the outſet of national affairs, foreign and domeſtic, may more eaſily perceive progreſſion and reſult. Both in the Introduction and Hiſtory, it has been my endeavour to place in a juſt and ſtriking light the force of the Britiſh character, formed and invigorated by the Britiſh conſtitution; and to demonſtrate that Britain, either in peace or in war, proſpers and conquers, becauſe ſhe excels in wiſdom and virtue. This is the moral leſſon which my narrative attempts to inculcate; and if I do not ſucceed, the deficiency is in myſelf and not in my ſubject. It is poſſible that my narrative may be charged with national partiality: I confeſs I love my country, and hate her enemies; and if this be a crime, I muſt plead guilty. I truſt, however, that notwithſtanding my warm affection for Britain, and my admiration of her ſtupendous efforts, I ſhall be found, even in reciting the conteſts with her foes, to have rigidly adhered to hiſtorical truth, and done juſtice to the exertions of her enemies; who, in diſciplined valour, genius and power, far ſurpaſſed any foes that were ever oppoſed to the heroes of ancient Greece or Rome."

In the diviſion of the hiſtory the author cloſes each volume at ſome important epoch.

The Introduction commences with the firſt inhabitants of Britain, whom the author exhibits as "ſubſiſting by the chace, by paſturage, and imperfect agriculture; clothed with the ſkins of beaſts, which their

their fields and foreſts ſupplied, dwelling in huts raiſed in their woods and marſhes, they neither ſought nor knew the pleaſures of foreign luxury." In this uncultivated ſtate, he ſays, they diſcovered that maſculine boldneſs and ſtrength of character, by which their ſucceſſors have been diſtinguiſhed in all the ſtages of progreſſive improvement. They exerciſed their proweſs in inſular contentions without attempting to interfere in the affairs of the continent. Their military force wanted only diſcipline and ſkill to have oppoſed with effect even the Roman legions; but inteſtine diviſions facilitated the progreſs of the enemy's armies; "chaſed from the verdant and fertile fields of ſouthern Britain, liberty ſought, found, and preſerved an aſylum in the bleak and barren faſtneſſes of Caledonia." The Romans taught the Britons their language and manners, inſtructed them in letters and in ſcience, and inſpired them with a reliſh for the accommodations and luxuries of poliſhed life. The ſkilful avarice of her conquerors diſcovered to Britain many of her advantages: from her civilized ſubduers ſhe firſt learned the powers which ſhe poſſeſſed, and which, inſpired by liberty and enlightened by knowledge, ſhe has ſince carried to ſo unparalleled an extent. After the departure of the Romans our author proceeds to the invaſion and eſtabliſhment of the Saxons, and ſhortly ſketches the character and inſtitutions of theſe, the forefathers of Engliſhmen.

"The Saxons poſſeſſed vigorous underſtandings, undaunted courage, ſupported by great bodily ſtrength, and inſpirited by an ardent love of liberty. Their ſeveral ſyſtems of policy formed upon the principles of their anceſtors, as conſecrated to immortality by the pen of Tacitus, uniting kings, chiefs, and commons, were the rude but ſtrong foundation of that conſtitution, which their deſcendants, inheriting the ſpirit of their character, now enjoy and preſerve."

The Saxons, during a long ſeries of years, were little connected with the continent, and paid little attention to maritime affairs, but the converſion of the Anglo-Saxons to Chriſtianity, beſide the important effects which it was calculated to produce upon the morals and diſpoſitions of its new votaries, proved the means of opening a political connection between this iſland and leſs barbarous regions. The invaſions of the Danes for a time annoyed Saxon England until Alfred not only extricated his country from preſent danger, but eſtabliſhed the moſt effectual means of future ſecurity and aggrandizement to the kingdom. "As the founder of Engliſh juriſprudence," ſays the author, "and the eſtabliſher of internal ſecurity and tranquillity, Alfred is not more deſervedly celebrated, than as the founder of Engliſh navigation and commerce, and the eſtabliſher of external ſecurity and greatneſs:" but though the invaſions of the Danes impreſſed the Engliſh with a high idea of the importance of commerce, it was rather with the view of affording the means of defence, than of being productive of proſperity and civilization. Hitherto they had little intercourſe with ſouthern Europe, but the conqueſt made

made a moſt important change in the internal ſtate of England, and her relations to the continent. In his view of Engliſh progreſſion he includes her conſtitution, laws, and manners. In a few ſentences he ſketches the objects and principles of the feudal ſyſtem and the reaſons that prevented its eſtabliſhment among the Anglo-Saxons, and marks the changes which were produced by the Norman conqueſt.—He now proceeds to the growing intercourſe with continental Europe. This ſubject he purſues to the reign of Henry III. Edward I. he preſents as the digeſter of Engl ſh juriſprudence into an efficient and maſterly code. Edward III. as, in his external policy, the origin of ſyſtematic hoſtilities between England and France; but by his heroiſm and wiſdom, combined with thoſe of his ſon, the means of glory to his country and importance among foreign powers unknown in her former hiſtory. In his internal policy he exhibits this monarch as the father of manufactures and commerce. In the following ſentence he ſums up his account of the domeſtic improvements of our two illuſtrious Edwards: "As Edward I. formed and digeſted Engliſh juriſprudence, ſo admirably fitted for rendering to every man his right, and guarding his property, Edward III. laid the foundation of that ſkill, and thoſe efforts, which have acquired to Engliſhmen ſo much property to ſecure." Various cauſes however retarded the operation of Edward's policy. Theſe our author compreſſes into the following paſſage.

"The martial ſpirit prevalent in England, when intermingled with the pride of feudal ariſtocracy, repreſented the manufacturer and merchant as deſpicable, in compariſon to the ſoldier; and while the warlike character of the times depreciated in the public opinion the eſtimation in which thoſe peaceful profeſſions were held, and precluded from them the votaries of honour and fame, the violence and turbulence of thoſe rude ages diminiſhing the ſecurity of property, often tended to obſtruct the votaries of intereſt in their mercantile adventures. The character and circumſtances of the ſucceeding ſovereigns, and the conteſts about the throne, promoting for a century military energy, and not reſtraining turbulent violence and injuſtice, interrupted the natural progreſs of Edward's plans."

The talents, conduct, and policy of Richard II. and the reſpective princes of Lancaſter and York our author purſues, and includes in his ſketch the hiſtory of reviving learning and of the Engliſh conſtitution. Henry VII. preſents a new epoch, and our author commencing with his character and the circumſtances in which he acted, preſents the political changes that in theſe originated; the ſpirit of maritime adventure which then began to prevail, the growing importance of England among foreign powers, the increaſing intercourſe between the potentates and nations of Europe, the commencement of the balance of power and the weight of England in the ſcale; and cloſes his account by an accurately diſcriminate view of the objects which Henry ſought, and the effects which his purſuits eventually produced. "Ambition in Henry," he ſays, "deſcending from

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its lofty rank, became the humble miniſter of avarice; but the joint effects of both paſſions, though hurtful at the time, were deſtined by Providence to be beneficial to poſterity." He proceeds with the progreſs of trade and diſcovery during the reign of Henry VIII. and next to the continental policy of that monarch. "Quick in perception," he ſays, "and vigorous in capacity, Henry readily ſaw the general policy of preſerving an equipoiſe; and, devoted to the honour of his country, as well as to his own glory, he valued himſelf on being the umpire of Europe. But though his talents were conſiderable, his judgment was not proportionably ſound; at leaſt, its exertions were too eaſily ſwayed by the impulſe of temper and paſſion." Here the writer educes the principle of Engliſh interference in continental affairs which he juſtly ſtates to be political ſecurity, and applies that principle to the policy of Henry: "The part which he took," he ſays, "in the affairs of the continent, though far from being uniformly wiſe, or even, when right, proceeding from reaſons of ſound policy, was generally efficacious. It demonſtrated the force and weight of the Engliſh power, though not always wielded by the king from the beſt motives, or for the moſt uſeful purpoſes." The reformation our hiſtorian regards as accelerated by particular incidents, but originating in general cauſes. Theſe he clearly and ſtrongly demonſtrates; ſtates the progreſs and amount of the changes, and ſums up the advantages religious, moral, civil, and political, which reſulted to England from this great revolution in the church. In ſumming up that ſingular reign, he obſerves that the evils which reſulted from individual character and ſpecial circumſtances were only temporary; the good ariſing from general cauſes was permanent, and contained in itſelf the means of progreſſive improvement. Navigation and trade he follows through the reign of Edward VI. and ſketches the political and legiſlative changes. Of the reformation, which was now completed, he gives the following ſhort, and we think juſt, character. "The reform was great, though leſs violent and more gradual than in ſome other countries, where they laid the whole hierarchy proſtrate; yet from its moderate and progreſſive nature it was the moſt likely to be durable. While it humbled the pride and ambition of the clergy, and reſtrained their avarice and profligacy, it left them rank and property, to maintain the dignity conducive to the purpoſes of their office, in a country where great diverſity of rank and property prevailed." Admitting this account to be politically juſt, we ſhould think it too excluſively political if we did not find throughout the work that our author is the ſtrenuous votary of the Chriſtian religion. Of Mary's character the following etching, though not new, very ſtrongly conveys the chief principles of her conduct:

"The leading features of Mary's character were, an ardent and boundleſs zeal for Romiſh bigotry, and an ungovernable love for the man whom ſhe married. Theſe paſſions, enhancing and inflaming each other, account for the moſt important tranſactions of her ſhort and deteſtable reign. At once

once a religious and an amorous devotee, the perſecuted and butchered proteſtants, to pleaſe herſelf and her bigoted and cruel huſband; while, to gratify his wiſhes, and ſecure a greater portion of his love, the oppreſſed and exhauſted her people, and engaged in a moſt impolitic and deſtructive war."

Our author, however, allows that many very beneficial laws were enacted in her reign. Elizabeth is a diſtinguiſhed favourite with our hiſtorian; he appears to admire her from a ſpirit of patriotiſm as the promoter of proſperity, ſecurity, and force to England; and from her regard to the proteſtant religion as the eſtabliſher of the reformed faith on a ſolid and permanent foundation. Regarding her merely as a public character producing certain reſults bearing on his ſubject, he does not enter into her private defects or even into meaſures of her government that do not appertain to the progreſs of national proſperity and power; he preſents her promotion of agriculture, trade and diſcovery, voyages, navigators, commercial corporations, including the Eaſt India Company, which account he cloſes with the following ſummary. "Thus the reign of this Princeſs very ſtrongly and effectually promoted agriculture, internal and foreign trade, maritime ſkill and enterprize, the means of ſubſiſting, enriching, and aggrandizing the people entruſted to her care." Our author proceeds to the riſe and progreſs of the Engliſh navy, until by the diſcomfiture of the Armada its pre-eminence was eſtabliſhed. "From that time," he ſays, "England became miſtreſs of the ocean; her ſailors thenceforward conceived themſelves ſuperior to thoſe of all other nations. The conception powerfully contributed to the attainment of reality. Since that time, defeat, diſaſter, and diſgrace, have never failed to follow thoſe who have preſumed to brave England on her own element. The ſame reign witneſſed the firſt regular formation of an Engliſh navy, and its ſupremacy over all other naval powers." Security, our author ſhews, was the object of Elizabeth's interference in the affairs of the continent, and he marks the advance of England in her influence on the reſt of Europe. "In the time of Henry VIII. England ſhewed ſhe could maintain the balance of power. Under Elizabeth, in preſerving that balance, England aſſumed the character which ſhe has, except in the reigns of the Stuarts, ever ſince maintained, of ſupporting the rights and independence of Europe againſt the powerful diſturbers of its tranquillity." He afterwards regards the reign of Elizabeth in regard to civil and eccleſiaſtical inſtitutions, freedom, manners, and literature. Without highly venerating the character of James, our author allows that prince great credit as the promoter of commerce and national proſperity, the father of coloniZation, and the firſt ſettler of Ireland. In the infant plantation of New England our author marks the beginnings of that republicaniſm, which in its progreſs and effects conſtitutes ſuch an important part of his hiſtory. The diſputes between the King and the Commons open the author's opinion and ſentiments on ſubjects of conſtitutional freedom, which more ſtrongly appear in his view of the

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ſucceeding reign. Here and throughout the work he ſhews himſelf the friend of that combined liberty and order which conſtitutes the ſupreme excellence of the Britiſh conſtitution. He approves of the firſt claims of the Commons, and their oppoſition to unconſtitutional mandates, and illegal exactions; but early and carefully marks the exceſs of a principle which to a certain extent was right. "With this generous zeal for liberty," he ſays, "was joined a repugnance to all authority, however ſalutary and expedient; a ſpirit of democratical and puritanical enthuſiaſm which ſought to level all ranks and diſtinctions, however neceſſary to the ſtability and well-being of ſociety. From their meeting in 1640, to the cloſe of 1641, they (the Commons) vindicated and ſecured the conſtitutional and beneficial rights, privileges, and liberties of Engliſh ſubjects: in 1642, they attacked the no leſs conſtitutional and beneficial powers delegated for the national good to an Engliſh King." Diſcriminately attentive to conſtitutional rights, while our hiſtorian deems the reſiſtance to ſhip-money, the abolition of the Star Chamber and High Court of Commiſſion proper and laudable, he reprobates their very firſt judicial proceedings as not only illegal but iniquitous. "In the mode," he ſays, "of proſecuting and trying Strafford and Laud, the accuſers charging, and the judges admitting, acts to be treaſon, which were not treaſon by the law of the land, both commons and peers were guilty of much greater and more irreparable tyranny, than any againſt which they had ſo properly and ſtrongly remonſtrated. The civil wars and their diſmal cataſtrophe in regicide, democratic anarchy, and military deſpotiſm, manifeſt the direful effects of popular and prevalent enthuſiaſm." In following commercial progreſs in the reign of Charles I. and conſidering the colonies, he farther exhibits the republican and turbulent ſpirit of the New Englanders, and early demonſtrates a difference of political ſentiment between the northern and ſouthern colonies to which he often recurs in the courſe of the hiſtory. A view of the uſurpation of Oliver Cromwell, his policy domeſtic and foreign; of the ſtate of Europe, Engliſh literature, ſcience, and manners extends to the reſtoration. Though evidently no friend to his countrymen, the Stuarts, Dr. B. allows to Charles II. and even to James, the merit of rapidly promoting commerce and navigation. Charles's reign, though frequently arbitrary, he juſtly regards as the occaſion of ſome of the ſtrongeſt bulwarks by which the conſtitution is guarded. Now firſt mentioning the whigs, he beſtows on them approbation, circumſcribed by exact and cautious bounds: the name, he ſays, of whigs "is important and venerable, while it ſignifies champions of conſtitutional freedom, without extending to invaders of the no leſs conſtitutional prerogatives of the crown."—From the domeſtic policy of Charles, our author proceeds to his foreign, and properly reprobates his connexion with France. James he regards with that mixture of contempt and deteſtation which many writers have expreſſed towards that miſguided prince; but which we think exceſſive. The conſtitutional diſcrimination of our author ap-

pears very prominent where he marks the extent and bounds of the change in the ſucceſſion effected by the revolution of 1688. "Neceſſity," he ſays, "compelled a deviation from the rules of hereditary ſucceſſion to the throne of England; the ſame neceſſity that dictated the exception, defined its bounds. The diſqualification of James had ariſen from his arbitrary principles and conduct, chiefly originating in popiſh doctrines, and exerciſed to promote popiſh notions and government. The next proteſtant ſucceſſors not only preſumed, but known to be the enemies of civil and eccleſiaſtical tyranny, were ſubſtituted, on their agreeing to conditions neceſſary for the ſecurity of liberty and religion." He ſketches the efforts of Britain under William for oppoſing the ambition of France, and in concluding his view of that conteſt, he ſays, "From his continental ſucceſſes, and his maritime diſaſters, Louis might have learned, that while ſhe directed her principal attention to armies, France might gratify her unbounded ambition; but that her marine exertions to cope with England, brought a reduction of her ſtrength." This is a doctrine which our author repeatedly illuſtrates. In this reign finance is introduced, and an account of the Bank and funding ſyſtem. Finance is followed by the farther progreſs of commerce, whence he proceeds to the conſtitution as eſtabliſhed under William. "The act of ſettlement," he ſays, "was a corollary from the act of the Convention Parliament, which had ſettled the Crown in 1689. The political doctrine eſtabliſhed in both, was ſimple and explicit: in the mixed monarchy and free government of England, an hereditary line, not diſqualified, ſhall ſucceed. Theſe were the grounds on which Anne aſcended the throne, to the excluſion of her brother, the ſon and repreſentative of King James." The account of Anne, in ſketching domeſtic politics, verges too much to the whig ſide, particularly in the caſe of Sacheverel, whoſe conduct and character have never been fairly ſtated in any hiſtory of the times. The union with Scotland is conciſely mentioned, but its effects very ſtrongly exhibited. Commerce under Queen Anne flouriſhed more than at any former period; but the principles of political economy were not thoroughly underſtood. George I. an upright and prudent prince, who ſought the benefit of his ſubjects, was by ſpecial circumſtances thrown into too cloſe a connection with the whigs, whom he employed almoſt excluſively. In this reign, under Walpole, miniſterial influence grew to a height that was never known before. The connection between the whigs and the monied intereſt produced a ſtock-jobbing enthuſiaſm, eſpecially the South Sea bubble. Though favourable to the whigs, our author confines his approbation to their political tenets, and does not fail to reprobate the infidelity which now prevailed among them, and follows it to its very natural conſequence in morality. Under George I. commerce continued to flouriſh. George II. adopted the policy of his father, domeſtic and foreign, and almoſt excluſively employed whigs. Walpole at this period had a numerous body of ſupporters, ſays our author, "in LITERARY MEN, at leaſt in *writers*, who

who, in various departments of compoſition, hiſtorical, political, theological, in lyric and dramatic poetry, praiſed the miniſterial plans, and vilified the opponents of government." He preſents a ſhort but ſtriking view of the oppoſite writers, eſpecially the Craftſman. Under Walpole commerce continued to increaſe, until it was interrupted by war with Spain. Our author admits it was natural for George II. in his ſituation and circumſtances to be partial to the whigs. Frederic, Prince of Wales, in a great degree educated an Engliſhman, reſolved to employ talents and merit, without reſpect to party, had inſtilled the ſame principles into his ſon and heir.

"Eminent," he ſays, "for domeſtic virtues, his Highneſs and his Princeſs directed their chief attention to the tuition of their children, and eſpecially to initiate their heir in the opinions, principles, ſentiments, and diſpoſitions, befitting a perſonage deſtined to be ſovereign of Great Britain. The rebellion alſo demonſtrated that the houſe of Brunſwick was not ſupported by a party only, but by the Britiſh nation; and probably added ſtrength to the former conviction of the heir of the Crown, that a king placed on the throne of Britain ſhould rule for all his ſubjects, and chuſe ſervants according to merit, and not party creeds; and confirmed his determination to infuſe the ſame doctrine into his eldeſt ſon."

This is the firſt view our author preſents of our preſent ſovereign, the opinions and ſentiments in which he was educated. Touching upon the belligerent efforts of the war in 1739, the introduction cloſes with a view of the adminiſtration of Mr. Pelham, after the peace of Aix-la-Chapelle, and cloſes with the approach of a new war. Such is our author's view of the progreſſive improvement of England in internal proſperity and ſtrength, in eſtimation and importance among foreign powers.

The firſt chapter of the hiſtory traces the riſe, progreſs, operations, and reſults of the war to the acceſſion of George III.

(To be continued in our next.)

POETRY.

Glaſgow. A Poem. By John Mayne. 12mo. Pp. 51. Cadell and Davies, London. Walker, Glouceſter. 1803.

THE author of theſe Verſes informs us, in a note prefixed, that they were firſt publiſhed in the Glaſgow Magazine for Dec. 1783, where it had remained but for the notice of the late Dr. Geddes, which was "ſo extremely flattering as to induce him to reviſe, to extend, and to bring it into the form in which it now appears."

Such notice the author ſeems to think deſerving of flattering mention in return; to which cauſe we preſume we may aſcribe the following poetical character of his friend.

" Led by a luſtre ſae divine,
Ev'n Geddes viſited this ſhrine!
Geddes! ſweet fav'rite o' the Nine!
Shall live in ſtory;
And, like yon conſtellation, ſhine
In rays o' glory!"

To this verſe is attached a note, in which the Doctor is farther characterized as " eminently qualified for the laborious and important work in which he had for a ſeries of years been engaged, that of giving an Engliſh verſion of the Scriptures of the Old and New Teſtaments." How far the known deiſtical principles of the Rev. Alexander Geddes, L. L. D. might be deemed qualifications requiſite for ſuch an undertaking, we muſt leave to thoſe to aſſert whoſe chief concern it is to vilify and degrade, rather than to vindicate and uphold, the divine authority and ſacred evidences of the Holy Scriptures; but we have good reaſon to conclude from the Doctor's preface to the work abovementioned, that no pious reader of his Bible who builds his hopes of futurity upon the " comfort of the ſcriptures," would willingly conform his faith to the verſion of a deiſt's pen. We do not wiſh to regard our author as deliberately making the above aſſertion from mature conſideration of the ſubject, but as ſuffering the partiality of friendſhip to betray him into an opinion more complimentary than true.—We regret this circumſtance much, as it forms the only exceptionable part of the production before us. The poem itſelf is written with a conſiderable portion of that intereſting ſimplicity which is the peculiar charm of the Scottiſh muſe. As a ſpecimen of the poetry we ſhall lay before our readers the following verſes, in which the author celebrates the induſtry and loyalty of Glaſgow.

Frae Forth, athort the land, to Clyde,
Her barks, a' winds and weathers, glide;
And, on the boſom o' the tide,
Wi' gentle motion,
Her veſſels, like a foreſt, ride,
And kiſs Auld Ocean!

Nor only her's what trade imparts—
She's great in arms as weel as arts:
Her gallant ſons, wi' loyal hearts,
A' tak the field;
Reſolv'd, when knaves wou'd ſcatter darts,
Their king to ſhield.

And yet, tho' arm'd they thus appear,
They only arm while danger's near:
When Peace, bleſt Peace! to them maiſt dear,
Diſpels the gloom,
They for the ſhuttle change the ſpear,
And ply the loom!

Hail, Induſtry! thou richeſt gem
That ſhines in Virtue's diadem!
While Indolence, wi' tatter'd hem,
Around her knee,
Sits, chitt'ring, like the wither'd ſtem
O' ſome boſs tree!

To thee we owe the flocks o' ſheep
That glad Benlomond's cloud-capt ſteep—
The pregnant mines that yield yon heap
O' maſſy coals—
And a' the tenants o' the deep,
Caught here in ſhoals!
And a' the villas round, that gleam
Like ſpangles i' the ſunny beam;
The bonny haughs that laughing ſeem,
Wi' plenty growing;
And a' the bleach-fields on ilk ſtream
Thro' Clydeſdale flowing!"

In explanation of the 27th verſe is given the following note, which we gratify ourſelves by inſerting.

"At an early period of the revolution in France, when the perſons who aſſumed the government of that country not only deſtroyed their own King and Queen, but took oaths of hatred to kings in general, a band of gentlemen in Glaſgow, actuated by ſentiments of the pureſt loyalty, having equipped, diſciplined, and embodied themſelves at their own expence, volunteered their ſervices in defence of the crown and government of their country; and diffuſed, by their example, a ſpirit of patriotic ardour which ſoon became general throughout Scotland—a ſpirit for which, Glaſgow, in times of danger, has always been eminently diſtinguiſhed."

At the preſent eventful period, when all that malignity, cruelty, and violation of every honeſt and honourable principle which marked the beginning of the French revolution, fills the breaſt of one tyrant at this advanced ſtage of it, and is directed by him againſt the peace and proſperity of this country, we doubt not but the ſame loyal promptitude will be evinced by theſe and all our northern brethren. We cannot deny ourſelves the pleaſure of making another extract from this entertaining little work; firſt prefacing it with the following notice of the author.

"Lang-ſide is a ſmall village, about two miles ſouth from Glaſgow. The hill above this village, is memorable for being the ſcene of the laſt effort of the unfortunate Mary Queen of Scots, to regain her crown and dignity from the regent Murray. Mary, under the painful agitation of great paſſions, beheld the battle from a riſing ground. A hawthorn-buſh, commonly known there by the name of Queen Mary's Thorn, marked out the ſpot where ſhe ſtood, till it decayed by age; but another has lately been planted in its place, by the proprietor of the ground, to preſerve the remembrance of this intereſting circumſtance."

"Or, at Lang-ſide, paſt ſcenes review,
And round yon thorn my ſighs renew;
Where, when the vanquiſh'd ſquadrons flew,
That came to ſend her,
Lorn Mary bade a lang adieu
To regal ſplendour!

Aft, Crookſtone, frae thy caſtle-wa',
The beugle-horn was heard to blaw!
Again ſhe caſt a look, and ſaw
Thy ſtately tow'rs—
Lang ling'ring, till the laſt huzza
O' rebel pow'rs!

Nae troops to guard her in her flight;
Nae friends that durſt aſſert her right;
Nae bow'r-maids now, wi' fond delight,
Their cares employ
To cheer at morn, or ſoothe at night,
Her great annoy!

To where Dundrennan-Abbey lay,
Far in the wilds o' Galloway!
Owr moſs, owr moor; up bank and brae;
The Mourner goes;
Nae mair, frae that diſaſt'rous day,
To taſte repoſe!

Still, at Lang-ſide, in hillocks green,
The traces o' the camp are ſeen:
Still, Fancy paints the conflict keen;
And figures there,
The angel form o' SCOTLAND'S QUEEN,
In deep deſpair!"

We have thus enabled our readers to judge for themſelves of the poetical talents of the author; and we are free to confeſs, that had not the note reſpecting Dr. Geddes' qualification as a commentator upon the Sacred Scriptures been introduced, we ſhould have had the ſatisfaction of ſpeaking with unqualified approbation of the whole performance; but having in a former part of our critical labours,* decidedly reprobated the Doctor's religious principles as altogether unfavourable to ſuch an important undertaking as that referred to in the note in queſtion, we held it our duty not to paſs a contrary opinion over in ſilence.

The Inquiry. Part I. 8vo. Pp. 44. Hatchard. 1803.

THIS is a poem publiſhed in the ſame form as the preceding, with notes. Much genius and good writing are diſplayed in it. The following lines will point out the author's object of "Inquiry."

"Hark! as I pauſe, the diſtant voice of pray'r,
Breaking at intervals the ſlumbrous air!
And, lo! the ſable pall, the high-plum'd bier,
And weeping train, the pomp of death, appear.
The dirge begins: how ſweet with lengthen'd peal
Through the vaſt pile the mingling numbers ſteal,
While the deep organ's ſolemn ſwells conſpire
With notes ſeraphic from the white-rob'd choir.
"That awful ſtrain a Chriſtian's truſt expreſs'd,
The grave ſubdu'd, and hopeful hallow'd reſt.
But, oh! deep ſadneſs dwelt upon the ſound;
Darker the ſhadowy dome above me frown'd,
And ſeem'd to ſhare the ſhudder and the ſigh,
Which aſk'd, Is this a pageant and a lie?

* Vide Anti-Jacobin Review, Vol. VIII. p. 193.

"Oh

" Oh that my ſoul, endu'd with preſcient pow'r,
Could rend the veil that ſhrouds the dying hour!
Oh that, no more to tort'ring doubts a ſlave,
She view'd her certain doom beyond the grave!"

We humbly conceive the author has ſtarted this difficulty merely for the ſake of proving the abſurdity of the doubts which conſtitute it, in a very ſuperior ſtrain of poetry; and as we are aware that we ſhall afford our readers much gratification, we ſhall make ſome detached extracts from the poem, although ſo uniformly is the ſtrength of reaſoning and poetical ſpirit preſerved throughout, that one excerpt would ſuffice to characterize the whole. The infidel profeſſion of Voltaire is thus moſt admirably expoſed in all its miſerable conſequences.

" Strange world of good, replete with ev'ry evil,
Pain, death, want, woe, damnation, and the devil;
So ſpoke Voltaire—and with too juſt a hand
His ſportive tale of human mis'ry plann'd,
Which brings all earthly woe before our eyes,
And, ſtrange! to make us laugh, not make us wiſe:
This world's great purpoſe, thou delufive droll,
Was not to turn our brains, but try our ſoul.
For evils phyſical muſt be confeſs'd
Of moral good the fountain and the teſt.
And grant the world were all thy colours make it,
E'en as they repreſent it, let us take it—
Thy pen profane its unmeant aid hath given
To Scripture, immortality, and Heaven.
For who the birth of evil can declare,
Save Inſpiration? what, ſave Heav'n, repair?
" Ye fair and young who wither in your bloom,
And ſink in ſilent ſorrow to the tomb,
Or kneel in anguiſh round a parent's bed,
And claſp a corſe, and kiſs the ſenſeleſs dead!
'Tis yours the hypocrite's pretence to ſcan,
Who, Heav'n denying, boaſts him friend to man.
" Parents! who bend o'er black ſucceeding biers,
Like Niobe, yet not with heathen tears,
But ſuch as Young or Atterbury wept,
In early graves when each fair daughter ſlept!
Say, does the lenient philoſophic page
With conſolation cheer your drooping age?
" Ye who that killing agony have prov'd,
To ſee the friend, whom from a child ye lov'd,
With falt'ring lips call bleſſings on your head,
And wring your hand, and ſink among the dead—
Senſeleſs that breaſt, which with your joy would glow,
Or pitying hide the ſacred guſh of woe!
Lo! the philanthropiſt beholds you ſmart!
What ſhare poſſeſs ye in that boundleſs heart?
" And ye, ſupreme in ſorrow, doom'd to know
Pangs that annihilate all other woe,

Say, if to univerſal kindneſs true,
The ſage, who feels for all things, feels for you;
" (Or dreams he, like this poliſh'd, heartleſs age,
True love the fiction of a poet's page?
Not ſo the youth, who, from diſtemper'd dreams,
Awakes in tears, and by the moon's pale beams
Steals falt'ring forth to preſs, with boſom cold,
The long-lamented virgin's hallow'd mould,
Whoſe vain remembrance, though his heart it rive,
Is ſweeter than the ſmile of all that live:
Nor ſhe, who ſits on wild Columbia's ſhores,
While rains deſcend and Niagara roars,
Through many a hurricane in midnight gloom,
A ſolemn ſtatue by the warrior's tomb;
Then bears him to the awful feaſt, and proves
She hopes as firmly as ſhe firmly loves:
Bleſt, if her ignorance that hope ſecures
From ſcience, that but ſerves to ruin yours.)
" Say, ye diſtreſs'd! when on your night forlorn
Breaks the ſweet beam of heav'n's expected morn,
And Hope, on pinions glitt'ring with your tears,
Wafts the reviving heart to happier ſpheres;
How will ye thank the wretch whoſe cruel zeal
Denies her balmy wing its pow'r to heal,
Dooms ye anew the parting pang to bear,
And prove a ſecond, infinite, deſpair?
Hurl'd from your flight to viſionary bliſs,
Down the void, fathomleſs, unknown, abyſs,
Helpleſs ye ſink—the demon hovers o'er,
And, pleas'd, proclaims, The dead ſhall wake no more!
" What virtue droops not, by the ſound oppreſs'd?
What vice but elevates her brighten'd creſt?
" Ye famiſh'd myriads! of whoſe daily toil
The ſons of Luxury devour the ſpoil—
Ye lights of earth, whom Genius ſtarves!—ye brave,
Whoſe life-blood's purchaſe gluts ſome coward knave—
Ye fair, by chaſtity condemn'd to need,
Whom virtue beggars, and whom vice would feed—
Ye innocent, deſtroy'd by wrongful doom,
And wrong'd by ſlander e'en beyond the tomb—
Ye wretched, who ne'er hope to taſte of joy—
Ye bleſt, whoſe bliſs the grave muſt ſoon deſtroy—
Deſpair! for, chain'd to this terreſtrial ball,
Joyful or ſad, the preſent is your all!
" Be brave, juſt, innocent, be poor no more;
Cheat, plunder, ſtab; turn coward, knave, and whore.
" No! ſtill be brave, be honeſt, wiſe, gallant,
Yet for no ſingle crime a licence want.
Shame on the world, and on its virtues ſhame!
How ill the ſubſtance anſwers to the name!
Valour's a murderer; Gallantry a punk;
And Wit blaſphemes; and Honeſty gets drunk.

Act then each crime; and of thy crimes be vain,
For Honour yet shall rank thee in his train.
Honour! that murd'rer, letcher, gamester, sot,
Who dares do ev'ry thing, but what he ought,
Who stabs his friend, deserts the ruin'd maid,
Cheats starving honesty, while knaves are paid,
Sins against liking, boasts unacted guilt,
Yet flies from conscience to his rapier's hilt.
When scarce a frown the gay adult'rer draws
From Britain's virtuous dames and tender laws,
Why shun thy rival's couch, although thy friend?
He smarts, disgrac'd; thee smiles and fame attend!
Since love is natural, and passion wild,
Why start to violate thy patron's child?
Her soul unprinciple, her body steal,
Cheat to possess, and murder to conceal!"

Then follows the following fine instance of irony, than which we do not remember to have found in modern poetry a more animated passage.

"Now, great Discoverer of th' eternal tomb,
The pride which merit justifies, assume!
These are thy works, serene Destroyer! these
And more, and worse, that never shock thine ease!
Oh that the Muse's suppliant voice could teach
Thy pride a nobler eminence to reach!—
If such the truths your prais'd researches find,
In mercy hide them—mercy to mankind!
The sage who first combin'd the sooty grain,
Which, wing'd by fire, bears carnage o'er the plain,
In terms uncouth conceal'd th' inventor's claim,
Mysterious till more frank discov'rers came;
Then flash'd the noisy ruin from its cell,
And each bright flash swept multitudes to hell.
Alas! vain pray'r, though all the virtues die!
Then hail, triumphant Vice, thy best ally!
Praise him, ye profligates; whose bounty gave
Your bodies liberty, your souls a grave!
Proceed, great Hero! scorn all ties, all laws,
Defy perdition to ensure applause:
Chase suff'ring Goodness from her only stand;
Let crimes, unmuzzled, lacerate the land;
By incredulity be cheaply wise;
Nought hear, nought know, doubt all, and all despise;
Turn earth to chaos; order to misrule;
Mankind make brutes; and God a fiend or fool:
Then bid the world thy plainer faith receive,
And laugh at fools who miracles believe!"

The concluding lines of this first part are no less elegant than they are beautifully descriptive.

"Divine Philosophy! much injur'd name,
Usurp'd to consecrate a villain's aim!

Thou,

Thou, friend of man, beneficent and mild,
Siſter of Piety, and Reaſon's child!
Far other aims thy genuine ſons purſue,
Far other proſpects meet their juſter view.
" As when the clouds of autumn, ſilver bright,
Fleece the blue heav'ns with calm and equal light,
Or veſt the wide expanſe with ſober grey—
When no wind breathes, no ſongſter glads the ſpray;
And, where the woods a dying pomp uphold,
Fluſh'd with gay berries and autumnal gold,
Stirs not a ruder murmur than the ſound
Of the pale leaf, ſlow-circling to the ground,
Some penſive wand'rer through the ruſſet glade
Marks the ſad charm of beauty ſoon to fade,
(Sad as the ſmile with which fond lovers greet—
A parting ſmile, though melancholy, ſweet!)
E'en thus (for oft amid the cloud ſhe ſpies
A tranſient opening to the diſtant ſkies)
Would uninſpir'd Philoſophy ſurvey
This world of beauty mingled with decay.
This hated lore, unlike her influence fair,
Would blaſt each hope, turn ſorrow to deſpair,
Darken life's gloom, and aggravate its weight:
As ſtormy clouds, that, big with icy freight,
E'en 'midſt the ſmiles of ſome ſweet genial day,
That bleſs'd November with the warmth of May,
Chill the bright empyrean as they riſe,
And winter ſcowls from all the alter'd ſkies.
The weeping woods droop, conſcious of their doom,
The blacken'd waves grow colder at the gloom,
And the loſt trav'ller views in wild affright,
The cheerleſs eve, and dreads the long, long night.
But ſhould no low'ring ſtorm o'ercaſt the ſcene,
Nor wintry whirlwind ſhake the ſweet ſerene—
If haply then the ſun at length unſhroud
His ſtreamy ſplendour from an ev'ning cloud,
Blue roll the ſeas—each veſſel on its way,
The ſpires, the caſtle and the circling bay,
Shine forth illumin'd by the roſy ray:
So Revelation ſheds, to cheer our doom,
The ray divine that gilds this earthly gloom.
Pleas'd man, exulting in the heavenly light,
Hails the glad promiſe of a morn more bright;
With reſignation views the day withdrawn;
Sinks calm to reſt, and waits the glorious dawn."

The admirers of good poetry will not eſteem their attention ill repaid by a peruſal of this poem, which we take upon us to recommend to our readers, as one of the faireſt productions of the Britiſh muſe that have lately come before us.

Beneficence;

Beneficence; or, Verses addressed to the Patrons of the Society for bettering the Condition and encreasing the Comforts of the Poor. By Thomas Allston Warren, B.D. Fellow of St. John's College, Oxford, and Curate of Flamstead and Kensworth, Hertfordshire. 4to. Pp. 40. Hatchard. 1803.

WE heartily wish for the sake of their subject, and the motive which dictated these verses, that we could speak as approvingly of them as we have done of the preceding; but in truth we cannot.

"It is not doubted," says the author in his preface, "that an attempt to promote the great objects of the Society will be candidly received: whilst to many minds the mere subject of its Reports makes them highly interesting, others, whose wealth and station enable them much to advance the interests of humanity, may be prevented from recurring to the best means of doing so, by what they consider, as a dry, calculating detail, unamusing from its very nature. There are people who would rather give their money, than their attention; volatile, though not badly natured.—Such must be attracted to conviction, and allured into benevolence. Pictures of poetry, though imperfectly sketched, may operate on these; when the outline has failed, the pourtrayed result may interest, and, pleased with the effect, such may at length be anxious to inquire into, and promote the means."

We much fear that the purchasers of these verses, if they experience no other "conviction or allurement to benevolence" than what the verses themselves afford will very probably consider their attention, if not their money, thrown away. But we will not express our apprehensions without giving our reasons for them, which unfortunately are most abundantly supplied by almost every verse of this *poem*, if so a composition may be called in which not one of the requisites of poetry is to be found. Let our extracts speak for themselves.

The author thus describes a mother's joy at her child's inoculation by one of the charitable Vaccine institutions.

"Or haply, if her little arm
Be stamp'd with *Safety's vaccine seal*,
She smiling shews the *ray charm*—
Whilst Gratitude's warm tear-drops steal

Down the blest mother's mantling cheek;
'Ah! how unlike (she says) what I
Suffer'd, when woes I cannot speak
Oppress'd me, and Death threaten'd nigh.'

Then chance some treasur'd book is brought,
Bestow'd by a kind Pastor's care,
In which is *mutually* sought
The song of praise, or word of pray'r.

Bent are the knees, uprais'd the hands;
And if the husband seek the door,
In pious awe he list'ning stands,
Till duty's vesper rites be o'er."

We would submit to the author's consideration, whether it would not have been something more pious in the husband if he had knelt too and joined the prayers of his wife and child.

We

We cannot ſay we think the following inſtances of tranſpoſition very elegant of their kind; and perhaps they may, in ſome degree, be regarded as perplexing the ſenſe.

" The ſingle room, where old and young,
Of either ſex, promiſcuous dwell,
Theſe frequent have been, Pity's tongue
Falters, ' theſe frequent are,' to tell."

" But if the hapleſs orphan there
His head muſt ſhelter, there if ſeek
Old age its pillow—liberal care
Be vigilant, to guard the weak."

" Nor is your anxious zeal leſs kind,
Nor pity leſs admires your page,
When Liverpool's inſtructed blind
It ſhews, what uſeful arts engage."

We hope our readers will not loſe ſight of the amazing idea conveyed in the laſt line of the following verſe.

" Whether they plait the twiſted thong,
Or bid the woven baſkets riſe
Their work is ſtill ſo true, ſo ſtrong,
That sure their fingers must have eyes."

No one, it is preſumed, will deny the next verſe a conſiderable ſhare of ſweetneſs, e'en to the overpowering of the ſenſe.

" Sweetly thy high wood waves its line,
Sweetly thy lilies grace its ſhade,
Sweetly thy lake's wide mirrors ſhine,
Thy rills guſh ſweetly thro' the glade.

We have earneſtly ſought for a tolerable ſpecimen of the Rev. Mr. Warren's poetic powers, throughout this quarto production; but alas! for Beneficence! our ſearch has been in vain. Perhaps, we may preſume, he would put the beſt foot foremoſt; we will, therefore, try the firſt four or five verſes.

" Kind-hearted few! whoſe generous care
Regards the loweſt ſtate of man,
Intent, for others wants to ſpare,
For others thoughtleſſneſs to plan!

Humane I deem your zealous toil,
To pity's ſofteſt feelings true,
As his, who gave *sweet* wine and oil
To the poor robb'd and wounded Jew.

Wide as the *circle* of diſtreſs,
The labours of your love extend:
Bleſt, when enabled moſt to bleſs
Befriended most, when to befriend.

Uſeful inquiry—temper'd zeal—
The certain arts Experience tries,

Theſe

These prove your care—and public weal
Gradual, the with'd result supplies."

But it won't do: however we must not take our leave of the poet of Beneficence, without thanking him for his discovery of the quality of the wine which the Samaritan poured into the wounds of the Jew traveller.—"*Sweet* wine and oil."——This is a treasure for future biblical commentators, which we doubt not will be gratefully accepted by them.

POLITICS.

Unanimity recommended. By W. Burdon, A. M. 8vo. Pp. 26. Newcastle upon Tyne, printed. Ostell, London. 1803.

MR. Burdon is one of those who think that the late war was unjust and unnecessary; that France was fighting only for her liberties; that the coalition against her was infamous; that Buonaparté's character is now totally changed, so "as to make him appear almost the direct contrary of what he was before;" that, *therefore*, he is a just object of our dread and enmity; and that the present war differs toto cœlo from the last. On all these points we differ toto cœlo from Mr. Burdon, and shall ever maintain, and be ready to prove, as we have done again and again, that the very reverse of this statement is the fact. Anxious, however, to promote the unanimity which he recommends, we should have contented ourselves with merely entering our protest against this dangerous error, if the author had not carried his presumption to such an intolerable length as to insist that all who do not concur with him in opinion "must be impenetrably obstinate, or impenetrably stupid!" Now to such obstinacy and stupidity *we* most chearfully plead guilty; but, at the same time, must take the liberty of telling Mr. Burdon that the real obstinacy, stupidity, and blindness are all his own; and if the events which have occurred *since* the Peace of Amiens have not sufficed to open his eyes to the *previous* conduct of the First Consul, his associates, and predecessors, his blindness, we are sorry to say, is incurable. Still we thank him for this effort to promote what is so essentially necessary to our safety at this most critical period of our fate, and for his earnest exhortations to his countrymen to assert the character and to vindicate the rights of Britons. Nor shall we seek to diminish the effect of such exhortations, by animadverting on some very objectionable remarks, respecting the late ministry, with which they are, somewhat copiously, interspersed.

The Warning Drum; a Call to the People of England to resist Invaders. By T. Newenham, Esq. 8vo. Pp. 16. 3d. or 2s. 6d. per dozen, or 18s. per hundred. Baldwin and Debrett. 1803.

THIS is a strong, sensible, and animated appeal to Britons, unfolding to them, in few words, the constant, unvaried conduct of the regicide government of France and its present detestable Usurper, to all the nations which it has subjugated; whether enemies, friends, or allies; and shewing what would be the inevitable fate of this country, were it once subdued by French arms. It is impossible for any man, having the heart of a Bri-

a Briton beating in his boſom, to read ſuch an appeal without indignation and rage; and without a fixed determination to ſhed the laſt drop of blood in his veins in defence of every thing that is, or ought to be, dear to man. To the concluding adjuration of this eſtimable author, "In the name of GOD, I ſay, let *every* man *now* ſhew himſelf a *true* Briton," we, moſt devoutly, ſay AMEN.

A Vindication of the Cauſe of Great Britain; with Strictures on the inſolent and perfidious Conduct of France ſince the Signature of the Preliminaries of Peace; to which is added a Poſtſcript on the Situation of the Continent, and the projected Invaſion of this Country. By Wm. Hunter, Eſq. *The Second Edition.* 8vo. PP. 84. 2s. Stockdale. 1803.

IN our laſt number (p. 193) we noticed, with merited commendation, the firſt edition of this ſenſible and ſpirited pamphlet; and we are happy to find, from the rapidity of its ſale, that the public opinion of its merits coincides with our own. The poſtſcript added to the preſent edition fills four and thirty pages, and is replete with pertinent and judicious reflections on the actual ſtate of Europe and the deſigns of the French in this country, reſpecting which the notions of Mr. Hunter are perfectly juſt.—Moſt heartily do we accede to the truth of the following remarks.

"Every one who loves his country (and what" [*true*] "Briton does not?) muſt, in theſe dangerous and convulſive times, be anxious that every inhabitant in the empire ſhould be awake to its real ſituation, and convinced of the ſecurity that muſt reſult from vigour, and the peril that muſt attend inaction. In ſuch a conteſt as this, there can be no choice about mediocrity: it muſt be deciſive of our fortune. We muſt either continue to be *great*, or our exiſtence as an independent nation muſt terminate."

Theſe are the truths, and this is the ſpirit, which it has been the unvaried object of our labours, even during the exiſtence of the late "hollow armed truce," (as the Peace of Amiens was moſt accurately defined by one of the ableſt of his Majeſty's preſent miniſters, the *ſecretary at war)* to inſtil into the minds of our countrymen. Let them feel as Mr. Hunter and as we feel on this ſubject, and we may then, moſt confidently, proclaim to the trembling world around us,

"This England never did, nor never *ſhall*
Lie at the proud foot of a conqueror.
Come the three corners of the world in arms
And we ſhall ſhock them: nought ſhall make us rue,
If England to itſelf do reſt but true."

An Addreſs to the People of Great Britain; Obſervations on the late Negociation between this Country and France; and an account of B(u)onaparté's Project for the Invaſion of England in concert with a certain Great Potentate. By John Corry, Author of a Satirical View of London, &c. 12mo. PP. 72. 1s. Croſby and Co.; Chapple, &c. 1803.

WE have had more occaſions than one of ſpeaking favourably of the literary labours of Mr. Corry; and the production before us is not calculated to leſſen our good opinion of him. It breathes, indeed, the true ſpirit of a Briton, and diſplays, in a juſt and ſtrong point of view, the diſpoſition and views of the Great Diſturber of the peace of Europe. "A recommencement

mencement of hoſtilities againſt France," moſt truly does our author obſerve, "ought rather to be a ſubject of exultation than (of) ſorrow to every patriotic Briton, for it is manifeſt that the enemy only wiſhed to gain time, in order to renew the conteſt with greater vigour and effect." Nobody, who has paid the ſmalleſt attention to the conduct of the French government, from October 1801, to March 1803, can entertain a doubt on this ſubject; and moſt happy is it for us, that our miniſters did not ſuffer either the people or themſelves to be any longer impoſed upon by the ſhallow artifices with which the enemy vainly endeavoured to conceal his deſigns. "Now that their projects are diſcovered and fruſtrated, their dictator Bonaparté, with the characteriſtic deſpotiſm of an uſurper, has preſumed to menace the ſiſter iſles with an invaſion. This he has done on the preſumption that the people of France will blindly obey all his mandates;"—unfortunately he has but too ſtrong grounds for ſuch preſumption;—"and indeed they ſeem to idolize him on the ſame principle that" (on which) "ſome ſavage nations worſhip the devil—becauſe they fear him! The infatuated and intoxicated French hail their tyrant as a deliverer; but it is not impoſſible that the hand of the public executioner will remove the diſturber of Europe." This is, indeed, "a conſummation devoutly to be wiſhed." We agree with Mr. C. that "an earthquake which would ſwallow us alive, would be leſs dreadful to every patriot, than ſuch humiliation" as the reduction of our country "to the wretched and degraded ſtate of a French province;"—there is one conſolation, however, attending ſuch reflection, viz.—that no real patriot would be left to deplore her fate;—DULCE ET DECORUM EST PRO PATRIA MORI; and periſh the cowardly wretch who would ſurvive her fall!

The "*certain great potentate*" who has determined to act in concert with the Uſurper, is not, as ſome of our readers might be led to apprehend, either of his good and worthy allies, the King of Spain, the King of Pruſſia, the Dey of Algiers, or the Emperor of Ruſſia, but a power to whoſe friendſhip and good offices he is ſtill more indebted than to any of theſe mighty ſovereigns,—*Beelzebub*; between whom and his hopeful elève, there is a ſpirited dialogue which, aptly enough, concludes the book.

An Address to the People of the United Kingdom of Great Britain and Ireland, on the threatened Invasion. 8vo. PP. 16. 2d. or 12s. per 100. Downes, and Spragg. 1803.

WE conſider it as not one of the leaſt fortunate circumſtances reſulting from the inordinate ambition and inveterate hatred of Buonaparté, that the Britiſh preſs has been releaſed from thoſe diſgraceful fetters which had been recently impoſed upon it, and which were eminently calculated to deprive poſterity of the ineſtimable advantages to be derived from a thorough knowledge of the character and conduct of a man whoſe crimes have had ſuch a fatal and extenſive influence on the happineſs and independence of the European ſtates. Some ſtriking traits of that character, ſome prominent features of that conduct are here diſplayed, in plain, pointed, and forcible language. This addreſs, indeed, is written with equal ability and ſpirit; its arguments are irreſiſtible, and it is much to be deſired that thoſe who have the ability will manifeſt the will to render its circulation as extenſive as its object is laudable and its tendency beneficial.

Official

Official Papers, relative to the Preliminaries of London and the Treaty of Amiens. Published at Paris by authority of the French Government. Second Edition. 8vo. Pp. 112. 3s. 6d. Debrett. 1803.

THIS appears to be a faithful tranſlation from the French of the Conſular Manifeſto, intended, no doubt, to exhibit to the world a complete juſtification of the *moderate* views and *pacific* intentions of the Corſican Uſurper, but unhappily for him, though happily for poſterity, affording ſubſtantial proof of his ambition, arrogance, and perfidy. It forms an uſeful collection of ſtate-papers.

The Queſtion, Why do we go to War? temperately diſcuſſed, according to the Official Correſpondence. 8vo. Pp. 30. 1s. Wallis. 1803.

THIS man of *temperance* begins his tract with a moſt diſmal and moſt exaggerated account of our preſent ſituation, and by calling on us "*to pauſe*;" and ends it with an aſſurance that we are "fatally involved in a ſtate of actual war and muſt fight—*muſt fight or be deſtroyed.*" We pretend not to reconcile the one obſervation with the other, but ſhall merely remark that we prefer the laſt page of his pamphlet to the firſt. As to the intermediate parts they conſiſt of a very ſuperficial and, in many places, a very ſophiſtical diſcuſſion of the negotiation between the two governments; the reſult of which is perfectly conformable with that which the Firſt Conſul himſelf has thought proper to draw from a ſimilar diſcuſſion. No wonder, then, that the author, who quotes *Greek* too, ſhould feel the *neceſſity* of "deprecating the charge of pleading for our enemy, an uſurper, a ſpoiler, and a murderer, as ſome with vehemence" or rather with *truth* "may expreſs themſelves;" and of declaring that he is "*not* an advocate for Bonaparté;" we, poor ſimple ſouls! were really induced to think that when a writer pleaded a cauſe in the ſame ſpirit in which it had been previouſly pleaded by the principal party himſelf, and drew from it the ſame concluſions which he had drawn, he might be truly ſaid to have pleaded for that party, and to be his "advocate;" but we are happy in acknowledging our miſtake, and in correcting our error.

A Reply to ſome financial Statements in and out of Parliament. 8vo. Pp. 68. 1s. 6d. Hatchard. 1803.

THESE Remarks, as we learn from the Preface, originally appeared in a paper called *The Cabinet*, which, we believe, has ſince, to ſpeak in *revolutionary* language, *ceſſé d'être*. They apply to ſome financial diſcuſſions in Cobbett's *Political Regiſter*; from ſome unguarded expreſſions in which the author infers, moſt unwarrantably, that the impending ruin of the country is a *conſolatory proſpect* to Mr. Cobbett. Now, no man, who has read the life of Peter Porcupine, and who is acquainted with the noble ſtand which, almoſt ſingle and unſupported, the ſaid Peter, to the imminent danger of his property and his life, made in America in favour of his own lawful ſovereign and government, againſt a hoſt of fanatics infected with French revolutionary principles, and the vices which neceſſarily flow from them, can, for a moment, entertain a doubt of his patriotiſm. Such an inference then is weak and fooliſh in the extreme. The financial diſcuſſion, however, has more of temperance and ingenuity to recommend it. It is ſuperfluous to ſay, that the author's deductions are diametrically oppoſite

poſite to thoſe of Mr. Cobbett, and of Lord Grenville; and that he conſiders Mr. Addington as one of the moſt wiſe and moſt able miniſters that ever held the reins of government in this country.

MISCELLANIES.

Attempt to inveſtigate the Cauſe of the Egyptian Ophthalmia; with Obſervations on its Nature and different Modes of Cure. By George Power, Aſſiſtant Surgeon to the 23d Regiment of Foot or Royal Welch Fuſileers. 2s. 6d. Murray. 1803.

WE take an early opportunity of noticing this valuable tract, wiſhing to recommend its peruſal eſpecially to thoſe, to whoſe care may be committed the many brave fellows now on their return from Egypt.—Mr. Power is entitled to great commendations for his exertions, and has, in our opinion, acquitted himſelf in a manner highly creditable to him as a profeſſional man and a ſcholar.

After examining the opinions of different writers on this diſeaſe, with much candour and perſpicuity, he gives his own ideas of the exciting cauſe of Ophthalmia in Egypt. (Sect. 3. p. 16.)

"As the immenſe quantities of animal and vegetable ſubſtances which abound in Egypt, when acted upon by great heat and moiſture, cannot fail to paſs into putrefactive fermentation, putrid effluvia muſt there aſſume the higheſt poſſible degree of malignity: the deleterious effects of which upon the human body are ſo obvious even to perſons not verſed in the medical art, that any argument for its proof or illuſtration will be unneceſſary.

"It fortunately, however, happens for the inhabitants of Egypt, that theſe effluvia, ſo deſtructive to human life, become ſuſceptible of new changes, whilſt buoyant in the atmoſphere, by ſpontaneous decompoſition, whereby their component parts, becoming diſengaged, are either reduced to their firſt principle; or, by taking a new arrangement, form compounds, by combination with other ſubſtances in the atmoſphere, to which they have a greater affinity. Thus the earthy and ſaline ſubſtances that abound in the Egyptian atmoſphere are produced, whilſt the ſwarms of inſects that are propagated, probably tend to correct the putreſcence of the air by a paſſive as well as an active agency which it is not neceſſary here to inſiſt upon. The ſubſtances, however, whilſt ſuſpended in the air become new, though leſs deſtructive, cauſes of diſeaſe.

"The ammoniacal and fixed alkaline ſalts, either in a naſcent ſtate or combined with different acids, whilſt floating in the wind or depoſited with the dews, may tend to occaſion an ulceration of the fauces, together with a peeling of the ſkin from the face and hands; and from their pungency muſt be peculiarly deſtructive to the eyes.

"The argillaceous and calcareous (lime) earths which abound in the atmoſphere, either in a ſeparate ſtate, or combined with ſulphuric or carbonic acid, and which were ſuppoſed by the French ſurgeons to be peculiarly deſtructive to the eyes, may alſo be thus accounted for.

"Myriads of muſkitoes, with their troubleſome buzzing, produce debility by preventing ſleep; at the ſame time that their venomous bites, by

conſtantly irritating the ſurface of the body, occaſion fever, not unfrequently accompanied with ſymptoms of a mild delirium, or ſome ſenſation, which it is not poſſible to expreſs by any other term: whilſt, probably, the ova, or excrementitious matter of theſe animals, if depoſited in the eyes, the mouth, or even the ſurface of the body, muſt materially affect the organ of viſion and contribute to produce an ulceration of the fauces, as well as thoſe ichorous blotches on the ſkin denominated by the natives *ſerpent' breath.*

"And finally, as all theſe cauſes may be ſuppoſed to act whilſt collectively buoyant in the gazeous ſolvent, as well as when reduced to the more active ſtate of individual miaſms, we may be allowed to comprize the whole of this concentrated colluvies of foul and peſtilent vapours under the generic term PUTRID VIRUS."

Mr. Power's ideas on the prediſpoſing cauſe deſerve peculiar attention, inaſmuch as they afford the moſt efficient means of prevention. (Sect. 4. p. 21, 22.)

"As a putrid virus, ſimilar to that which exiſts in Egypt, may be ſuppoſed to prevail in other warm climates, without producing ſimilar diſeaſes, we muſt attribute the peculiarity of Egyptian diſeaſes to ſome innate phyſical or moral cauſes, exiſting in the country itſelf, and conſtantly operating as one common prediſpoſing cauſe.

"The firſt and moſt general of theſe ſeems to be the corporeal as well as the mental debility induced by the exceſſive heat of the climate, a too frequent uſe both of the tepid and of the cold bath, too long continued; to which may be added, exceſſive venery, the immoderate uſe of opium and tobacco, as well as the want of aliment ſufficiently nutritious, ſuch as animal food and wine.

"The ſecond cauſe, and that which appears to produce a peculiar prediſpoſition to Ophthalmia, is the extenſive ſterile plain, that is conſtantly preſented to the eye, bounded only by the horizon; its glowing ſurface, ſtrongly reflecting the rays of the ſun, which tortures the eye by impreſſing too great a quantity of light upon the retina; at the ſame time, that the aching organ, finding nothing to relieve the view, or to afford an idea of diſtance, becomes unavoidably exerted beyond its proper ſphere of action. To theſe muſt be added, the cuſtom which prevails amongſt the inhabitants of ſleeping at night in the open air, imbibing with every inſpiration, and abſorbing at every pore, the putrid virus contained in the deſcending dews"

One ſection of this attempt, as Mr. P. modeſtly terms it, is intended to prove, that the diſeaſe is contagious; however, on this ſubject we beg leave to ſuſpend our opinion; his proofs, though forcible, are not ſufficiently concluſive to eſtabliſh ſo novel a characteriſtic of Ophthalmia. The deſcription of this dreadful malady is feelingly and judiciouſly executed, and is followed by an account of the different modes of cure, as well thoſe employed by the natives as thoſe recommended and practiſed by European ſurgeons.

Our limits will not permit us to follow Mr. P. through the whole of this intereſting publication, we ſhall therefore conclude with expreſſing our hope, that this ſucceſsful effort of Mr. P.'s abilities will ſtimulate him to farther exertions, and that he may meet the encouragement and protection which his talents and the ſervice he has rendered the public, entitle him to receive.

The

The work is dedicated to that meritorious officer Thomas Young, Esq. Inspector General of the Hospitals to the forces in Egypt, &c. &c. to whose conduct Mr. Power pays a very high and no doubt well merited compliment, for attention and humanity not only to our own victims of courage and victory, but even to those of a conquered enemy: but this is not the first time that Britons have been as humane and generous after victory, as bold and brave during the contest; *and when Buonaparté, in reward for their services, caused his own wounded soldiers to be poisoned,* tho e who had the good luck to fall into the hands of Englishmen, were, to the eternal shame of the Corsican, by Englishmen treated as Englishmen, and escaped a cowardly and cruel death only by being prisoners to the British.

Travels in Africa, performed during the Years 1785, 1786, *and* 1787, *in the Western Countries of that Continent, comprised between Cape Blanco in Barbary, situated in* 20° 47′, *and Cape Palmas, in* 4° 30′ *North Latitude. Embellished with a General Map of Africa, corrected according to the most authentic and recent observations; and several Plans, Copper Plates, &c.* By Silv. Meinard Xavier Golberry. Translated from the French, without abridgment, by Francis Blagdon, Esq. 2 vol. Crown 8vo. Pp. 886. 14s.

THESE Travels are a continuation of the series of modern discoveries which Mr. Blagdon has undertaken to give to the world, in a form at once new and elegant, and at a price extremely moderate. We early noticed the appearance of this publication, and expressed our earnest wishes for its continuance and success. Of the original travels, of which the book before us is a translation, we gave a long and favourable account in the Appendix to our last volume. It only remains for us to observe then, that the translation is generally faithful and correct, though, here and there, it betray evident marks of haste; for instance, in p. 25 of the Preface, *four hundred feet* instead of *one hundred and four feet.*—Again, p. 98.—"Are the people of this continent *black* and of one common origin?" instead of "Are the blacks, or black people, of this country of one common origin." But these are trivial defects, easily discovered, and as easily corrected, and detract but little from the general merit of the work.

MISCELLANEOUS.

Deaths of the Dukes of Bridgewater and Bedford.

TO THE EDITOR.

Sir,

THE public papers informed us lately, that on the 23d of March a motion was made in the House of Commons for a new writ for the borough of Brackley, in the room of General Egerton, who, by the death of his relation, the late Duke of Bridgewater, had succeeded to the title of Earl of Bridgewater. The motion was unaccompanied by any preface or introduction, and a new writ was ordered accordingly. This then, it appears, is the usual mode of procedure on such occasions. This circumstance will naturally call to your recollection and that of your readers a

very different mode of proceeding which was adopted on a perfectly ſimilar occaſion about the ſame time laſt year, when the brother of a noble duke ſucceeded to his title, and the opportunity was eagerly ſeized of pronouncing a moſt flaming panegyric (unuſual certainly, and eventually, it ſhould ſeem, injudicious) on the virtues, the abilities, and conſiſtency of character, of the deceaſed nobleman.

You, Sir, I am perſuaded, will not expect from me any obſervations on that panegyric; the contents of it are well known, and the very maſterly reply which it has drawn from a moſt elegant, correct, and moral writer, [Mr. Bowles] renders any further obſervations altogether unneceſſary. But I may be allowed to aſk, how it happened that the diſtinguiſhed character, whoſe deceaſe occaſioned the late vacancy, ſhould be paſſed by in ſilence and unconcern, when in the former inſtance the voice of praiſe launched out into all the extravagance of encomium? Was it, that no orator could be found to pay the debt due to departed worth, or to offer "the mournful tribute of his tears?" Or was it from deſpair of reaching the lofty height of eloquence diſplayed in the oſtentatious exhibition of laſt year? Or could it be apprehended that the virtues and character of the Duke of Bridgewater would ſink into ſhade and obſcurity before the luſtre of thoſe of the Duke of Bedford? Surely not. So far from it, that I have no heſitation in aſſerting, that to draw a compariſon between them would be paying a very poor compliment to the former nobleman. A few inſtances of contraſt may however be, not unprofitably, inſiſted upon. The Duke of Bridgewater was, I believe, a religious obſerver of the ſabbath; the Duke of Bedford was not only a notorious violator of it, but the cauſe likewiſe of its violation in others. His Grace of Bridgewater never took an adultreſs into keeping for his life, nor penſioned one at his death; his Grace of Bedford did both. The one was never ſuſpected of aſſociating with thoughtleſs young men of ſmall fortune, for the purpoſe of leading them through all the varieties of expence and extravagance to their ruin; a meanneſs, of which the Cantabs will tell you the other was accuſed.—The one never voted againſt the cauſe of his country to ſerve the purpoſes of a party; never attempted to evade the legal contributions impoſed on him for the ſervices of the ſtate; never employed his princely fortune in the encouragement of infidel and ſeditious democrats; never received with open arms, or admitted to the hoſpitalities of his ſplendid manſion, the profligate and contemptible Tom Paine: I ſhall be glad if the panegyriſts of the other can defend him from ſuch imputations. Of the reſpective abilities of the two noblemen there is no need to inſtitute a compariſon. But with regard to the application of thoſe abilities to the ſervice and advantage of their country, a queſtion perhaps may fairly be propoſed, whether the introduction and promotion of canals, for which we are indebted to the exertions of the one noble duke, or the agricultural purſuits of the other, are likely to prove of the greater benefit to the nation? A jury of commercial men and a jury of agriculturiſts, it is probable, would decide the queſtion differently. In the *former* inſtance, however, the reſult, it is evident, has been a certain and permanent benefit, with few or no diſadvantages to counterbalance it. Indeed the encouragement and promotion of canals throughout every part of the country; the extenſion of inland navigation from ſea to ſea; the enlargement and diffuſion of trade and commerce; the ready and ſafe communication between diſtant places; the uſeful employment of ſo many, otherwiſe, idle hands, are facts which ſpeak more

more forcibly than a thouſand arguments in favour of this ſyſtem. And when we conſider at the ſame time that the plan, when firſt ſubmitted to parliament for their concurrence and authority to carry it into execution, was oppoſed and rejected, we can never ſufficiently admire the patriotic wiſdom which deviſed the meaſure, the patriotic ſpirit which carried it on, and the patriotic perſeverance which finally triumphed over all oppoſition, and brought it to a happy concluſion.

From the *latter*, it may be admitted, many confeſſedly very important advantages have been derived, attended however, it is poſſible, with ſome few evils; amongſt which may be mentioned the great competition in the breed of animals, and the immenſe ſums given for them; whence originates the high price of ſtock, and the conſequent dearneſs of butcher's meat; an evil univerſally felt by the poor.

Of the cloſing ſcene of life, which in general moſt truly ſtamps the character, what ſhall we ſay in regard to theſe noblemen? The one, it is reported, died with the penitence and humility, the hope and reſignation, of a Chriſtian, in the true faith and fear of God, aſſiſted with the prayers and ſupplications of thoſe around him. Did the dying couch of the other exhibit any thing like ſuch a ſcene? Could even the moſt fulſome of his flatterers ſay that he "died the death of the righteous?" Would any one who calls himſelf a Chriſtian exclaim, "let my laſt end be like his?"—But to drop any further compariſon, we may, without heſitation, aſſign the reaſon, why ſo different a meaſure has been meted to theſe two noble perſonages; why the one has been panegyrized with all the extravagance as well as eloquence of friendſhip, whilſt the other has been unnoticed even by the breath of praiſe. It is becauſe the one was content to glide quietly down the ſtream of life, without engaging in the conteſts of party; whilſt the other, with little or no intrinſic merit or ability, became a uſeful and ready tool in the hands of others ſubſervient to political purpoſes. Thus may this recent inſtance be added to the many others recorded in hiſtory, that to the all-devouring Moloch of party are to be ſacrificed truth and juſtice, morality and religion.

I am, Sir, your humble ſervant,

April 18, 1803. CLERICUS ANGLICANUS.

TEST OF METHODISM.

TO THE EDITOR.

"Thou haſt tried *them* which ſay they are apoſtles, and are not, and haſt found them liars." Rev. ch. xi. ver. 2.

THE applicability of this text of ſcripture to *you*, Sir, no one will queſtion, except thoſe who are the objects of your ſtrictures and detection. As I think it the duty of every friend to regularity and order, to co-operate with you in the expoſure of 'falſe apoſtles,' I ſend you a teſt, which muſt force Methodiſts and methodiſtical teachers to confeſs their conduct erroneous; muſt prove them to be perſons, whom Holy Scripture ſtrongly cenſures, in one of its plain and unequivocal prophecies; muſt convince them, in ſhort, *they are acting contrary to the Word of God.* How do their conſciences feel affected when, in reading that ſacred volume,

they happen to meet with this predictive paſſage in the writings of St. Paul: "*The time will come when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears: and they ſhall turn away their ears from the truth.*" 2 Tim. iv. 3, 4.

Theſe infatuated people have often been reminded of the fate of Korah, Dathan and Abiram, for obtruding themſelves into the prieſthood. I will beg leave to remind them of a ſimilar circumſtance, and then leave them to their own reflections. In the xxvi. chapter of the II. Chronicles we are told, "that Uzziah's heart was lifted up to his deſtruction; for he tranſgreſſed againſt the Lord his God, and went into the temple of the Lord to burn incenſe upon the altar of incenſe. And Azariah the prieſt went in after him, and with him fourſcore prieſts of the Lord, that were valiant men; and they withſtood Uzziah the king, and ſaid unto him, It appertaineth not unto thee, Uzziah, to burn incenſe unto the Lord, but to the prieſts, the ſons of Aaron, that are conſecrated to burn incenſe. Go out of the ſanctuary; for thou haſt treſpaſſed; neither ſhall it be for thine honour from the Lord God. Then Uzziah was wroth, and had a cenſer in his hand to burn incenſe; and while he was wroth with the prieſts, the leproſy even roſe up in his forehead. And Azariah the chief prieſt, and all the prieſts looked upon him, and, behold, he was leprous in his forehead, and they thruſt him out from thence; yea, himſelf haſted to go out, becauſe the Lord had ſmitten him."—Smitten him for what?—For officiouſly preſuming to officiate in a ſacred province to which he was not ordained. Let all *ſelf-appointed* miniſters think ſeriouſly of this: for, *ſuch things are certainly written for their admonition.*

I am, Sir, your admirer in the cauſe of truth and virtue,

STEADY-FAITH.

CONJECTURES ON THE COMPLETION OF A PROPHECY.

TO THE EDITOR.

SIR,

THE obſervations on ſeveral prophecies, by Anticonſul, are ſuch as are well calculated to excite a ſerious reflection on the period, in which ſo many important predictions appear to be in the courſe of their completion. The notices contained in your laſt Review (for February) have induced me to offer to your conſideration, and, ſhould you think them worth it, to that of your readers, an inference cloſely connected with his; though derived from circumſtances and prophecies, which are as diſtinct from thoſe, on which his conjectures are founded, as the nature of prophecies relative to the ſame event can well admit of.

Permit me at the ſame time to premiſe, that, with the laudable caution of Anticonſul, I preſume to offer nothing farther than as *probable conjecture*; and this for a reaſon, which to every Chriſtian ought to be a motive of precaution and of conſcience. I ſpeak from my own knowledge when I aſſert, as I do, that a tone too deciſive as to the particular mode of fulfilling a prophecy, and the particular time of it, has been attended with dangerous effects to ſuch as were too ignorant to know, too indolent to examine, and too willing to embrace an objection to the truth of the Goſpel, though founded on the preſumption of the attempt to aſcertain what was not come to paſs. Such men argue from a ſingle circumſtance; and

it

it is therefore the more neceſſary to be guarded on the ſubject of prophecy unfulfilled above all others. If therefore I do venture to form a conjecture with reſpect to the completion of a prophecy, I muſt enter my proteſt againſt any other concluſion, if the event does not correſpond with my idea, than that the error is wholly mine; for I am fully perſuaded in due time the completion will appear.

The prophecy itſelf is one that has exerciſed the minds of many, and would to God that many had been leſs raſh in determining concerning it; viz. the time of the expiration of the reign of Antichriſt. The difficulty is to fix the commencement of the 1260 years. Your correſpondent conjectures it may be right to do ſo at or about the year of our Lord 455.—To me it appears that this reference is not ſufficiently characterized.

The diſtinctive mark of the temporal Roman power was its being under *the conſular form* of government, typified by the legs and feet of the image in Daniel. This form, which ends in the diviſion into ten kingdoms, ceaſed about the year 541, when the conſuls ceaſed to be even the weak and nominal magiſtrates of Rome; and a new form aroſe in the magiſtracy's being transferred to the Popes. The next year, viz. 542, was the firſt of a new order of government. Now $542 + 1260 = 1802$; the year in which by the Concordat the temporal power of the Pope has been totally ſubverted as to every thing efficient in itſelf, and the very corner ſtone of its ſpiritual power, its pretended infallibility, has received a blow we may hope fatal to it. Having ſuggeſted thus far, I muſt leave this to be compared with what may arrive in the courſe of a few years, in order to its being confirmed or the reverſe.

To the above I ſubjoin a compariſon of a ſhort portion of the prophecy of Daniel with the tranſactions of late years.

Daniel, chapter the eleventh. Verſes 36—39, it is admitted, relate to the papal power and to the errors of the Church of Rome.

Verſe 40. And at the time of the end ſhall the king of the ſouth puſh at him.

As Africa is excluded by verſes 42 and 43, this muſt relate to the ſouthern part of Italy; accordingly in A. D. 1782 the King of Naples began the laſt oppoſition to the papal temporal power, by refuſing the tribute of the white palfry, and aboliſhing the inquiſition.

And the king of the north ſhall come againſt him like a whirlwind, with chariots and horſemen, and with many ſhips.

The French invade Italy.

And ſhall overflow and paſs over.

And paſs over to Egypt and Syria, committing great ravages every where.

V. 41. He ſhall enter alſo into the glorious land, and many ſhall be overthrown: but there ſhall eſcape out of his hand even Edom and Moab, and the chief of the children of Ammon.

The French were not able to attack either of theſe.

V. 42, 3. He ſhall ſtretch forth his hand alſo upon the countries; and the land of Egypt ſhall not eſcape, but he ſhall have power over the treaſures

The French oppreſs Germany, Spain and Portugal, and plunder Lower and Upper Egypt.

The

treaſures of gold and of ſilver, and over all the precious things of Egypt; and the Lybians and the Ethiopians ſhall be at his ſteps.

V. 44. But tiding out of the eaſt and out of the north ſhall trouble him.

The death of Tippoo Saib.

The Engliſh expedition to Egypt, announced to the French, did trouble them.

Suppoſing this interpretation to be right, events correſponding to the ſubſequent part of this verſe, &c. are ſtill, and perhaps at no long interval, to take place.

I am, Sir, your obliged and obedient ſervant,

P. R.

POETRY.

Suppoſed to be written on the Water, on board the Barge that carried the Police Magiſtrates to Blackwall laſt year.

THAMES! ſire of Albion's ſtreams! imperial tide,
Of famed Auguſta's wealth the ſource and pride;
From Julius' tower the din of war no more
Shakes with triumphant peal thy crowded ſhore,
Hail this auſpicious bark; for lo! on board
Mild Themis' waves her olive-braided ſword,
By mercy ſheath'd, or only drawn to awe
The guilty victims of inſulted law.
Around the ſcene her eyes the goddeſs threw,
And, as the world of wonders ſtruck her view,
Long quays by ſwarming induſtry ſupplied,
Foreſts of maſts the ſeabroad wave that hide;
Exulting while ſhe gaz'd, ſhe thus expreſs'd
The warm emotions of her glowing breaſt.
"Theſe are my triumphs!—War in vain might ſweep
The hoſtile corſair from the enfranchis'd deep;
In vain eſcap'd from Ocean's fatal rage.
Where winds and waves eternal battle wage,
The fleet with all creation's treaſures fraught,
Safe to theſe ſhores ſucceſsful commerce brought,
If midnight plunder with inſidious wiles
The merchant of his toil-earn'd wealth beguiles.
But lo! my favourite ſon, with patriot mind,
Preventive plans of general weal deſign'd;
Scann'd with diſcerning eye corruption's ſource,
And all the varied powers of fraud and force,
Then form'd a code to check the bold career,
And teach the river-pirate firſt to fear.
This to three chiefs a power efficient gave,
The gallant admirals of the peaceful wave.

And

And as when brave *St. Vincent's* ſails appear'd,
Where *Duncan*, *Nelſon*, *Howe*, their enſigns rear'd,
France ſtruck her haughty flag, and vanquiſh'd Spain
And awed Batavia yielded up the main.
So at Kinnaird's, and Bragg's, and Herriot's names,
Who graſp the potent trident of the Thames,
Detected rapine hung the drooping head,
And all the wretched race of ruffians fled:
Light horſemen throw their *blackſtrap* bags away;
No *Jemmys* ſkreen the plunderer of the day.
About the bow no dirty *Mudlarks* ſtand
To catch the pillage from the *Lumper's* hand;
Their wily arts the *Ratcatchers* give o'er,
And the *Game Lightermen* are ſeen no more."
Nor were the plaudits of the goddeſs ſhewn
To naval deeds and naval chiefs alone;
The heroes of the land her plaudits ſhare,
From oozy Shadwell to remote Queen-ſquare;
But Bow ſtreet moſt with knightly honours ſtor'd,
From *Sir John Fielding* to *Sir Richard Ford*;
Applauds the toil aſſiduous that relieves
Auguſta's ſtreets from proſtitutes and thieves;
The bold footpad checks in his midnight courſe,
And drags the highway-robber from his horſe.
But long the extended ſeries to purſue,
And ſee Blackwall juſt riſes to the view;
Some renovating aid the Muſe requires,
Water has damp'd, and wine muſt raiſe her fires.

TRUE BLUE NEVER STAINS.

A Song.

Written during the late Nottingham Election, by a Friend of D. P. Coke, Eſq.

Tune,—Liberty Hall.

"TRUE *Blue never ſtains*," is an adage of old:
It is laſting as life, and more ſterling than gold.
Warm flows in *his* veins ſoft humanity's tide,
Whoſe heart by that heavenly azure is dyed.

The fabric his fore-fathers' efforts have rear'd,
In his heart is admir'd,—in his ſoul is rever'd;
And whate'er baſtard Britons wiſh that to deface,
He deems loſt to honour, and England's diſgrace.

While they bellow for freedom, they harbour no good;
They have gall in their hearts, and not one drop of blood:
This ſpread o'er their face, the rank rogues you may tell,
They are ſcowling and dark, like the natives of hell.

Revolution's their aim, tho' they talk of reform,—
Each hoping, when rages the horrible ſtorm,

To plunder his neighbour that's richer than he,
While they howl their *French hymns*, and their "*Millions be free.*"*

But *true* Liberty's friend and Licentiousness' foe
Will ward from this land dire Democracy's blow;
From each jacobin snake will pluck out the fell sting,
Or die in defence of the laws and his King.

Such our patriot-worthy, whose cause with success,
My boys, is now crown'd; for cou'd honour do less
Than support a *True Blue*, who's a true *Heart of Oak*,—
Our rights' trusty guardian?—Behold him in COKE.

Erratum in our Review for May last.—In the note at the foot of page 89, Φλαγγιος supposes the extract he is pleased "very greatly to approve, concerning a mode of punishment for adultery," to be taken from Sibbitt's *Dissertation on the Influence of Luxury*. This is not the case: the idea is Dr. Booker's; and the note follows this apostrophe to our British senators:

"Ye who, the guardians of great Albion's laws,
Grace her imperial senate,—who, in streams
Of richest eloquence, assert her cause
When danger threatens—Oh it well beseems
Your dignity, and the momentous themes
That meet your counsel, to compose a band
Potent as Heaven's elect, to purge the guilty land.

"Bright from the throne your sovereigns' virtues shine:
Teach, then, a people, generous and brave,
To *emulate* those virtues, and resign
To infidels the vices which enslave
The immortal soul, and to a hopeless grave
Precipitate what's mortal—yet, again
To rise, when time shall cease, to never-ending pain.

"Teach by COERCION—if unheeded lie
The sacred code JEHOVAH deign'd to speak
In thunders from Judëan Sinäi—
Priz'd by the sage, the virtuous, and the meek,
And scorn'd but by the impious and the weak:
Teach them to venerate connubial right,
Or let them learn remorse in solitude and night."—*Booker's Calista*, p. 27.

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* No one will think these lines too severe who reads Mr. Bowles's publications on a former election at Nottingham. See p. 69, 70, 71, 72, 73, of the Anti-Jacobin Review for May last.

To

To Doctor Chris. Caustic, M. D.—The Ass, &c.

HAIL! mighty bard, great Doctor Cauſtic!
We're all convinced thou art a gnoſtick;
A great adept, as all may ſee,
For you have conn'd your A, B, C.
Have ſearch'd the depths of letter'd lore,
Of fairy tales in days of yore;
Of *Tommy Thumb*, and not a few
Like *Jack the Giant-killer* too:
You ſcann'd them all by candle-light,
And thus became a doughty Knight.
We greet you then as our adjutor,
Becauſe we greatly want a tutor:
We're highly charm'd with all your rhyme,
For you can make e'en diſcords chime:*
And, when, you're mounted in your garret,
Can ſpeak as plain as our old parrot.
We think ere long you'll ſurely fly,
And mount above yon azure ſky:
Where, if you're fix'd, you cannot fail
To form a part in Juno's tail:
Then we ſhall look to thee for aid,
To hurl your bolts againſt this trade;
Theſe inſolent pragmatic quacks,
And ſhove them off the ſtage in packs:
We'll kick them well, and trim their jerkins,
And put to flight e'en mighty P—rk—ns.
We therefore moſt profoundly greet
Thee, mighty bard, and kiſs thy feet:
O! look on us in our low ſtation,
And ſave us from this dire ſtarvation:
So ſhall we ever bend the knee,
And fly in danger ſtill to thee:
We'll praiſe thee in our loudeſt ſong,
And ſhout thy name amidſt the throng;
Proclaiming, in the loftieſt lay,
The bard who vies with *Pope* and *Gray*.

Signed, in behalf of the whole College,
Doctor Mandango Hhhgh—Hgghh.

From Starving Corner, in Craving-court.
May 16*th*, 1803.

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* Ecce Signum!—where *mistaken* is made to chime with *acorn*: *moulded* with *foaled*: *a'ter* with *matter* and with *water*; *imposters* with *Doctor Faustus*: *pia mater* with *mash'd potatoe*.

Here is poetic licence, with a witneſs! Ha! ha! ha! ha! ha! ha! ha! —Hold, hold—how dareſt thou laugh at our great Dr. Cauſtic? who can join broken bones, and reconcile the greateſt incongruities.

SUMMARY

SUMMARY OF POLITICS.

THE hopes of all the ſubjugated nations of Europe, the wiſhes of the people, and the eyes of their princes, are, at this moment, directed to the favoured ſpot of land, ſmall in extent but great in influence, encircled by the Britiſh ſeas. The proud conqueror of the continent and the mercileſs tyrant of its inhabitants, has thrown down the gauntlet, which we have taken up, and, on the iſſue of the conflict, nothing leſs depends than the GREATNESS or the ANNIHILATION of the BRITISH EMPIRE! If there be a man in his Majeſty's dominions, ſo infatuated, ſo callous to argument, ſo impervious to proof, and ſo blind to facts, as to entertain a doubt on this ſubject; ſo impenetrably ſtupid as to regard the preſent war as analogous in object, in principle, in danger, or in importance, to any of the common wars in which this country was engaged, previous to the exploſion of the revolutionary volcano, in 1789, ſuch a man not only ought not to be truſted, but ſhould be regarded as an enemy to ſociety. All his obſervations, his doubts, and his conduct, can only tend to damp the ſpirit, and to relax the efforts of his countrymen,—that ſpirit and thoſe efforts, on which, and which alone, all our hopes of ſafety muſt ultimately depend. If the enemy ſhould ſucceed in his deſigns on the united empire, he has not, fortunately for us, left the conſequences of his ſucceſs a matter of doubt. He has told us, in plain terms, what we have to expect: "In order to make the booty the richer," ſays this ſanguinary leader of a deſperate banditti—"NO QUARTER SHALL BE GIVEN TO THE BASE ENGLISH WHO FIGHT FOR THEIR PERFIDIOUS GOVERNMENT; they are to be put to the ſword, and their property to be diſtributed among the ſoldiers of the victorious army." There is not, there cannot be, a ſhadow of doubt that this threat, if his ability be commenſurate with his will, will be carried into full effect, and with circumſtances of aggravation, too, unheard of, except in the revolutionary annals of republican France. Let us not now be told, on a principle applicable only to common men and to common times, that if he intended to invade and to deſtroy us, he would be rather anxious to conceal, than ſolicitous to explain, his deſigns; ſuch a notion can only originate in the profoundeſt ignorance of the revolutionary character. In every ſtage of the revolution, from the aſſembly of the States General to the acceſſion of the Corſican Uſurper to the throne of the Bourbons, every governor of France has, ſucceſſively, proclaimed to the world, his views and intentions. The doubts to which we have adverted, followed, and naturally enough, the *firſt* proclamation of this nature; but experience ſoon proved the folly of ſuch doubts; and the French, hitherto, with the ſolitary exceptions of the ſubjugation of England, and the reduction of *Saint John of Acra*, have fulfilled every threat which they thus publickly and previouſly uttered. Melancholy proofs of this important fact are to be found in every village of Italy, Suabia, Switzerland, Piedmont, and Egypt. The mighty truth is written in characters of blood never to be effaced by the hand of time. As to Buonaparté himſelf, there is every feature in his character, every circumſtance in his conduct, to render it certain that no ſpecies of fortune, mental and bodily, no ſort of infamy, which a malignant ſpirit, a depraved imagination, and a heart black with crimes of the deepeſt dye, can poſſibly ſuggeſt, or a hand, ſtill reeking with

with the blood of murdered innocence and ſtimulated by the moſt inſatiate thirſt of vengeance, can inflict, which will not be exhauſted upon the conquered inhabitants of the Britiſh empire. Trace this man of blood from his firſt entrance on his revolutionary career, to the preſent moment! Behold him, after contributing to the murder of that ſovereign to whoſe liberal charity he had been indebted for his education and ſupport, acting a conſpicuous part, with his friend and late miniſter of police, Fouché, as an agent of the National Convention at Toulon, where, after its evacuation by the Engliſh, he ſuperintended the maſſacre of the royaliſts;—then follow him to Paris, ſee him placed by Barras at the head of the conventional army, and murdering ſeven thouſand of the citizens of the metropolis for daring to exerciſe a conſtitutional right, by the election of their own repreſentatives; next obſerve him, accepting, as a reward for this ſanguinary act, from the contemplation of which every honeſt mind revolts with horror, the hand of the miſtreſs of Barras, with the command of a banditti deſtined to overrun the fertile plains of Lombardy; view him in his deſtructive progreſs, dealing death and deſolation around, and involving in one common maſs of complicated ruin, the prince and the peaſant, the young and the old, the woman and the child; mark his conduct, during this progreſs, at the village of Tenaſco, where one of his ferocious ſoldiery, inſtigated by brutal luſt, (in the unreſtrained gratification of which his troops were, and *ſtill are*, SYSTEMATICALLY indulged,) entered the cottage of a peaſant, and proceeded to take the moſt ſcandalous liberties with his daughter, ſcarcely arrived at years of maturity, the reſentment of which by the father produced a ſcuffle that ended in the death of the military ruffian;—ſee Buonaparté, whoſe head-quarters were cloſe by, revenge this deed of juſtice, by ordering the whole village of Tenaſco to be reduced to aſhes, and its innocent, unprotected, inhabitants to be put to the ſword, without diſcrimination of age or ſex, an order which was inſtantaneouſly, and moſt mercileſsly obeyed;——purſue this monſter in human ſhape to the ſhores of Egypt, there hear him publicly renounce his Redeemer, reject the proffered ſalvation of his God; order the wanton maſſacre of thouſands of the helpleſs people of Alexandria, merely to *ſtrike terror into their countrymen*; then trace him to Jaffa, to the cold-blooded murder of 3,800 of the captured Turks; follow him in his diſgraceful retreat, when driven by Britiſh valour, from the walls of Acra, and obſerve him calmly directing the poiſoned bowl to be adminiſtered to 580 of his ſick ſoldiers;——in ſhort, conſider him in every period of his career, in every part of his character and conduct, and you will find in him nothing great, nothing noble, nothing generous, nothing juſt; but a combination of qualities utterly incompatible with the exiſtence of any one religious, moral, ſocial, honourable, or humane principle or feeling. When we have ſuch a man as this to encounter, whoſe prejudices and whoſe paſſions are the ſole rule of his conduct, with an immenſe population at his command, and having every motive which can operate on ſuch a mind, to conquer and to deſtroy us, to doubt his determination to invade us would be folly, and to doubt the conſequences of a *ſucceſsful* invaſion would be madneſs. We thank him for *ſpeaking out* on this occaſion, in plain intelligible language; for though, by ſo ſpeaking, he has taught *us* nothing which we did not know before, he has at leaſt opened the eyes of many of our countrymen, who were leſs acquainted with his character, and of ſome who were even diſpoſed to think favourably of him! Yes, we thank him moſt cordially,

for

for having *unmuzzled* the Britiſh preſs, and for having rouzed the Britiſh Lion from his ſlumbers. Not only the preſent times, but remote poſterity, will profit, we truſt, by the ſpirited productions of the one, and the courageous efforts of the other. Periſh the miſerable whine of thoſe canting hypocrites, who, ſeeking to veil diſaffection beneath a maſk of candour, would fain drown the voice of truth, ſtrip vice of its deformity, and rob crime and infamy of their diſtinctive characters and appropriate appellations.

"Candour, which ſpares its foes; nor e'er deſcends
With bigot zeal to combat for its friends.
—And finds, with keen diſcriminating ſight,
Black's not *ſo* black;—nor white *ſo very* white."

Periſh, too, all thoſe low groveling wretches who would excite doubts for the purpoſe of checking a diſplay of public ſpirit, and of damping the reviving embers of patriotiſm which, at length, ſeem likely ſoon to burſt into a flame.

Let us be afraid, that if, once conquered, the ordinary effects of even French conqueſt will fall very far ſhort of the horrors which are reſerved for this devoted country. The object of the blood-thirſty Uſurper who has decreed our ſubjugation, is not to impoſe contributions on us, and to render us one of the tributary ſtates, with which his ambition and his vanity love to ſurround themſelves;—his object is to annihilate our monarchy, our commerce, and our power; to deliver up our male population to the ſword; our females, married and ſingle, to violation, rendered more horrific by atrocities too diſguſting to ſpecify; to burn our towns; to deſtroy our manufactories; to fill up our harbours; to level our churches with the duſt; to blot out every character of a *country*—every veſtige of a *nation* from the iſland; to tranſport the few inhabitants, of both ſexes, who may eſcape the general maſſacre, to France, and to ſubſtitute Frenchmen in their ſtead.—Such is the fate reſerved for Britons, ſuch the flattering diſtinction allotted to them, by the implacable hatred of a wretch, whoſe enmity confers honour, whoſe curſes are bleſſings, and whoſe praiſes and whoſe friendſhip alone inflict indelible infamy on their objects.—Such, we ſay, will be our fate, if, faithleſs to our God, our country, and ourſelves, we neglect to employ the means which Providence, in its bounty, has graciouſly been pleaſed to place in our hands, and to meet the dreadful exigency of the times by adequate exertions of zeal, activity, and courage; and, in that caſe, too, we ſhall have the degrading mortification to know, that while our fall will be a ſource of joy to our enemies, it will afford no cauſe for lamentation to our friends;—we ſhall die, unhonoured, unpitied, undeplored. But, if we reverſe the picture, our fate alſo will be reverſed. If we poſſeſs one ſpark of that true Britiſh ſpirit which glowed ſo intenſely in the boſoms of our anceſtors, who vindicated Britiſh rights, and aſſerted Britiſh honour on the blood-ſtained plains of Creçy and of Azincour; and which marked with equal ſtrength the noble atchievements of contemporary heroes, who deeply tinged with Gallic blood the waves and the ſhores of Egypt;—if but one drop of Britiſh blood flow in our veins and animate our hearts;—if true to ourſelves, and firmly reſolved to act with unanimity and decorum, in defending our altars and our throne; our palaces and our cottages; our wives and our children, againſt the brutal violence and ſavage luſt of the moſt ferocious and ſanguinary banditti, which ever diſgraced the human form,

and

and human nature;—the iſſue of the conteſt cannot be doubtful. We muſt ſucceed, and our enemies muſt be exterminated. Buonaparté, we know, has deſtined 400,000 men for the purpoſe of invading our territory; and one half of theſe he coolly and confeſſedly conſigns to certain deſtruction. In every part of the Republic, even at Paris, boats are building for the conveyance of theſe troops; and Generals, moſt diſtinguiſhed for their barbarity and their crimes, have been ſelected to command them. Such an enemy, then, demands the utmoſt poſſible exertions of vigilance and ſpirit. Without theſe qualities nothing can be atchieved; and with them nothing can be feared. Were the Uſurper's armies more numerous than they are, were his means of conveyance as certain as they are pernicious, Britons, united and reſolved, may ſet his threats and his efforts at defiance. It is in our power to make him rue the day when he compelled us to become a military people. Ere long, we may hurl back his vengeance on his own ſhores, make him tremble on his tottering throne, and ſet to ſubjugated nations an example of bold and ſucceſsful reſiſtance to the moſt extenſive and vexatious tyranny that was ever impoſed on the necks of a ſubjugated people.

With our own thoughts intent on this great ſubject, we ſhall not ſeek to divide the attention of our readers by reflections on the extraordinary ſtate of the Continent, and the more extraordinary conduct of the continental powers, particularly of Ruſſia; to the nature of whoſe views and intentions we pretty diſtinctly adverted in our laſt Summary of Politics. We ſhall merely add our tribute of thanks to his Majeſty's miniſters for the union of wiſdom and firmneſs which marked their conduct in the blockade of the Elbe. It is only, as we have invariably contended, by ſuch deciſive meaſures, that ſuch an enemy, as the Corſican Uſurper, can be ſucceſsfully oppoſed. Let them continue to act conſiſtently with this wiſe plan of policy, let them uniformly and courageouſly reject all weak and puſillanimous councils, and they cannot fail to recover our loſt conſequence in the eyes of Europe, to re-aſſume our ancient poſition among its firſt-rate powers, and, at the ſame time to ſecure, at home, the warmeſt ſupport of every friend to his king and country.

P. S. It was not our intention to ſay a word, reſpecting the internal ſituation of Ireland, with which we were perfectly acquainted; but the melancholy news juſt received, from that infatuated and devoted country, deſtined once more, through the prevalence of French principles, to become a ſcene of deſolation and ſlaughter, induces us to refer our readers to our ſentiments on this ſubject, contained in our Political Summary for April. We there obſerved—

"Arthur O'Connor, whoſe abſence in *Italy*, and recent return to Paris, our readers may recollect to have ſeen announced in the Paris papers, *has actually been in Ireland*, with his fellow-traitor, *Emmett*, engaged in an occupation congenial to his ſoul, raking up the embers of rebellion, and labouring to blow them into a flame. 'Tis a melancholy fact, that he found that devoted country but too ripe for his purpoſe, and there cannot exiſt a doubt that it will be one of the firſt objects of attack, in the event of a war. We are ſorry to ſay, that we know more of the ſtate of Ireland, than our loyalty to our ſovereign, and our attachment to our country, will allow us to proclaim to the world. The fact of O'Connor's viſit, muſt, we ſhould ſuppoſe, be known to Lord Hardwicke, and conſequently to the miniſter, but his ſafe return to Paris ſufficiently ſhews the diſpoſition of the

the peaſantry of Ireland, and the facility with which the vigilance of the government is eluded. Meaſures, prompt, vigorous, and deciſive, can alone reſtore Ireland to a ſtate of comparative ſafety."

Our readers will perceive that our information was accurate, and that, in our ſtatements of political fact, we are not apt to ſpeak on light or trivial grounds. We were not deceived, on this point, by the repreſentations of the Iriſh members, who, we knew, formed their opinion of their countrymen, by their own honourable ſentiments, and patriotic feelings; a criterion the fallacy of which has been ſo often and ſo fatally expoſed during the laſt twelve years. The neceſſity of thoſe meaſures which we ſo earneſtly recommended, three months ago, will now be univerſally acknowledged; and moſt earneſtly do we conjure his Majeſty's miniſters, not to mar, by conciliatory and temporiſing meaſures, which would be as ill-timed as they would be fruitleſs, the efforts of loyalty to cruſh a ſpirit which can only be extinguiſhed by force. With equal ardour do we entreat them not to be led, by preſent appearances, haſtily and raſhly to conclude, that the ſpirit of jacobiniſm is extinct, even in Great Britain. Truly concerned we were to hear ſuch a declaration, or one ſubſtantially the ſame, fall from the mouth of the Premier, on a recent occaſion. The *people*, it is true, are loyal and unanimous, the latter poſſibly beyond example, owing, we are ready to admit, to the peace of Amiens, and to the utter falſification of all the miniſter's predictions, and the total diſappointment of all his hopes and expectations, reſpecting the advantages to be derived from its *permanence*; but the *populace*, with grief we ſay it, are not loyal, eſpecially in the metropolis. A lurking ſpirit of diſcontent and diſaffection is very viſible among them to the eye of a vigilant obſerver; a ſpirit which will not break forth, into overt acts, unleſs the enemy, after landing, ſhall obtain ſome advantage over our troops; but which ought cloſely to be watched and guarded againſt.

LITERARY INTELLIGENCE.

WE are happy to hear that Mr. GIFFORD is employed in writing a Life of BUONAPARTE.

CORRESPONDENCE.

ALL thoſe favours of our Correſpondents which are omitted in the preſent Number ſhall certainly appear, either in our next, or in the Appendix to the preſent Volume.